



A
Short Summe

of the whole Catechisme,

*wherein the Question is pro-
pounded and answered in
fewe words, for the greater
ease of the common people,
and Children.*

Gathered by M. IOHN CRAIG,
Minister of Gods worde to the
Kinges Maiestie.

IOHN. 17.

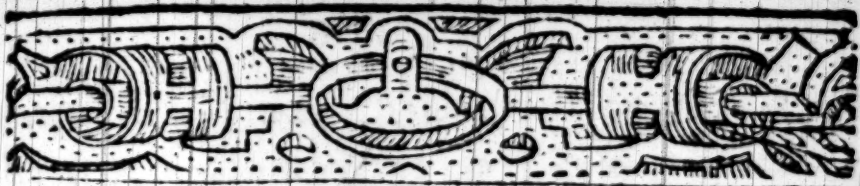
This is life eternall, to knowe thee the only
very GOD, and whom thou hast sent
Iesus Christ,

AT LONDON,
Printed by Thomas Orwin, for
Thomas Man. 1589.

*The Contents of this booke, deuided into
ten parts.*

- 1 **T**He Creation of man, and his first estate of innocencie, without death and miserie.
- 2 The miserable fall of man from God and his former estate vnder the bondage of sinne, death, and all other kinde of miseries.
- 3 The calling of man agayne to repentaunce, and his third estate, in Iesus Christ, and how he should honour his redeemer, foure waies.
- 4 The first part of Gods honour, is Faith, and here the beleefe and Faith is declared.
- 5 The second part of Gods honour is obedience, and here the law is declared, and how it doth differ from the Gospell.
- 6 The third part of Gods honour is prayer, which is declared in general, with an exposition of the Lords Prayer.
- 7 The fourth part of Gods honour, is thanksgiuing, where the causes, the rule, and other circumstances of thanks are declared.
- 8 The ordinarie instruments to saluation are these, the word, the Sacraments, and Ministerie of men, which are perricularly declared.
- 9 The first cause of our Saluation, is Gods eternall election, and here the progresse of the same, and two ends of all flesh are declared.
- 10 A short and generall confession of the true Christian faith & religion, according to Gods word, subscribed by the Kings Maiestie, and his houshold. &c.





To the Professors of Christes Gospell at newe Aberdine. Maister Iohn Craig, wisheth the perpetual comfort and increase of the holie Spirit to the end of their battaile.



Tis not unknowne to some of you (deare brethren in the Lord) that for your sake chiefly, I tooke pains first, to gather this brief Summe: Therfore willing now to set it out, and make it common to others: I thought good to recommend the same to you agayne in special, as a token of my good will towards you all, and as a memoriall of my doctrine, & earnest labors bestowed among you, and upon that countrie for the space of sixe yeares. Wherefore desiring to heare of your profite and fruites of my labours, I cannot, but of very loue & duetie, exhort you, not only to take this my labour in good part: but also to use it aright, least it be a witnesse against you in the day of the Lord. It shalbe very comfortable and fruitfull to you, if ye cause this short summe to be oft & diligētly read in your houses:

The Epistle

For hereby ye your selues, your Children and Seruauntes, may profite more and more, in the principall poyntes of your saluation. What neede yee haue of this continuall excercise in your houses, ye your selues, and I by experience can beare witnesse, of the great & grosse ignorance of some among you notwithstanding the cleare light of the Gospell of long was shining there. In handling of this matter, I haue studied to my power, to be plaine, simple, short, and profitable, not looking so much to the desire and satisfaction of the learned, as to the instruction and helpe of the ignoraunt. For first, I haue abstained from all curious and hard questions, and next, I haue brought the questions and the answers to as fewe words as I coulde, and that for the ease of Children, and Common people, who cannot vnderstand nor gather the substance of a long question, or a long answer confirmed with many reasons. And yet if any will exercise their householde in the common Catechisme, (the which thing I exhort all men to doo) this my labour cannot hurt, but rather it shalbe a great helpe to them, seeing I both gather the substance of the whole Catechisme in fewe words, and also followe the same order, except a little in the beginning, and in the end, where certaine thinges are added, which all men (I hope) shall iudge to be

Dedicatorie.

be verie profitable, and necessary to bee knowne. There are also some questions and answers interlaced in sundry places, but chiefly in the matter of the Sacraments, which serue greatly to the great understanding of the matter in hande. But if men will bee both wearie to learne the common Catechisme, & also this brieve summe: I cannot understande what good they will haue to knowe the right way of their saluation. For certaine and sure it is, that the reading or rehearsing (by word), of the Beleeve: of the Lordes prayer, the law, and number of the holy Sacramentes, can profite nothing to saluation, without the right understanding and liuely application of the same to our selues in perticular: in the which only doth the true Christian faith consist. Wherefore I maruell greatly of the brutishnes of many, who do glorie in faith, and yet neither haue they knowledge, nor feeling of the principall heads of our Christian Fayth, as their answers do testifie, when they are brought to any publique examination. But albeit, the great multitude perish in their wilfull ignorance, yet (I hope) some shall profit by this my labour, taken also for the Church of God, of the which I iudge you to be a part. Therefore take heed to your selues, and suffer no others to go before you in this spirituall exercise. For greater dishonour it shall be

Dedicatorie.

to you, if others shall profite more by this brieffe summe, then ye, seeing for your cause it was first written, taught among you: and now lastly vnder your name come to the knowledge of others. Bee not of those men, to whom all kinde of good doctrine is either hard and obscure, or else ouer base and common. For as the one hath no will to learne, euen so the other would be fedd with some curiositie or new doctrine. If any man shall complaine of my obscuritie in these short aunswers, let him consider how hard a thing it is, to bee both short and plaine, or yet to satisfie all mens desire: and iudgement in lighter matters, then this is. Alwaies if daies bee graunted, I minde with the helpe of God, to make this summe more ample, and more plaine, if the bretheren shall iudge it needfull. In the meane time, I desire all men to take this my trauaile in good parte, and vse it to the edification of the Church, and glorie of our God. To whom be all honour and praise, for euer and euer Amen.

At Edenburgh, the 20. of Iuly,
in the year 1581.

To the Reader.

MAruell not (gentle Reader) that I alledge no authoritie of the Scriptures nor Fathers, for the confirmation of this doctrine, seeing my purpose is not so much to instruct our prophane *Atheists* and *Apostates*, as to put our breethren in memorie of that doctrine, which they dayly heare confirmed (in our ordinarie teaching) by the Scriptures, and consent of the godly Fathers.

Alwayes if eyther the breethren, or other would haue further confirmation of this doctrine, let them reade the *Institution of M. Iohn Caluine*, and other godly men, who haue written abundantly for the defence of this doctrine, according to the Scriptures of God. I doubt not but good men, and such as are perswaded of the truth, will take this mine excuse in the best parte, and giue thanks to God for my labour, taken for theyr comfort.

But as for the godles bande of *Atheists* and *Apostates*, whome God hath ordeyned to destruction, I care not what they shall iudge of this my simple writing, and paines taken for the instructiō of the ignorant, I would maruel greatly of the successe
A 4 of

To the Reader.

of our doctrine, which is not impugned & pursued by men, to the sight of the worlde (of great estimation and iudgment) if the same had come to passe to the Prophetes & Apostles in their age, whose doctrine and Religion was most falsely impugned, and cruelly persecuted by the sonnes of perdition. Of this we are forewarued by the Apostles, that men, after the witnessing of the truth, shall departe to their vomite againe, and become Traitors & persecutors of Gods truth, which they professed afore with vs. When we see this fiery triall, and fearefull iudgment in the Ghurch, let vs examine our selues betime, & call to God for constancie in the truth, and praise his iustice, in the blinding of those that in so great a light, willingly and maliciously delight in darkenesse, and blaspheme the way of righteousness. Of this sort are sundry of our natiō, whose blasphemous writings come daiely to our handes, to the triall of our faith & constancie, to the further blinding of the reprobate, & their greater cōdemnation in the day of our Lord Iesus Christ. To whome with the Father, and the holy Spirit, bee all honour and praise eternally. *Amen.*



OF THE CREATION AND FIRST estate of man-kinde.

Question.



Ho made man and woman?

A. The eternall God of his goodnes: Math. 19.4.

Q. Whereof made he them?

A. Of an earthly bodie, and an heauenly Spirit. Eccle. 12.7.

Q. To whose Image made he them?

Ge. 1.26.

A. To his owne Image.

Q. What is the Image of God?

Eph. 4.

A. Perfect vprightnesse in body and soule. 24.

Q. To what ende were they made?

A. To acknowledge and serue their maker. A&. 17.

27.

Q. How should they haue serued him?

A. According to his holy will.

Q. How did they know his will?

Psal. 19.

A. By his workes, word, and Sacraments.

Q. What

The second part

Q. What libertie had they to obey his wil?

Gen. 1. 27. *A.* They had free-will to obey and disobey.

Q. What profit had they by their obedience?

A. They were blessed and happie in bodie and soule.

Q. Was this felicitie giuen to them only?

A. No, but it was giuen to them, and their posteritie.

Gen. 2. 17. *Q.* With what condition was it giuen?

A. With condition of their obedience to God.

Q. Why was so small a commaundement giuen?

A. To shew Gods gentlenes, and to trie mans obedience.

Q. What auailleth to knowe this felicitie lost?

A. Hereby wee knowe Gods goodnesse, and our ingratitude.

Q. But wee cannot come to this estate againe?

Gen. 5. 15. *A.* We come to better estate in Christ.

Q. What shoulde wee learne of this discourse?

A. That the Church was first planted, blessed, and made happie through obedience to Gods word.

2 Of the fall of Man, from God and his
second estate.

Q. **W**hat brought them from that
blessed estate?

A. Satan, and their owne inconstancie.

Q. How were they brought to that in-
constancie? Gen. 3. 5.
6.

A. Though familiar conference with Sathan
against the word. Gen 2. 1.
2.

Q. What thinge did Sathan first seeke of
them?

A. Distrust and contempt of Gods word. Gen. 3. 4.

Q. Wherefore did he begin at their faith?

A. Because he knewe it was their life.

Q. How could they consent to their owne
perdition? Abac. 2. 4.

A. They were deceiued by the craft of Sa-
than. 2. Cor. 11.
3.

Q. What was the craft of Sathan here?

A. Hee perswaded them, that good was euill,
and euill was good.

Q. How could they be perswaded, hauing
the Image of God?

A. They had the Image, but not the gift of
constancie.

Q. What things lost they through their fal?

A. The fauour and Image of God, with the
use Ge. 3. 17.

The second part

use of the creatures.

Q. What succeeded the losse of the fauour and Image of God?

Ge. 3. 14.

A. The wrath of God, and originall sinne.

Ro. 5. 19.

Q. What thing is originall sinne?

Rom. 7.

A. The corruption of our whole nature.

Q. How doth this sinne come to vs?

Iob. 14.

A. By naturall propagation from our first Parents.

Psal. 51.

Q. What are the fruits of this sinne?

Rom. 7. 8.

A. All other sinnes which we commit.

and 23.

Q. What is the punishment of this sinne?

Rom. 5.

A. Death of bodie and soule, with all other miseries.

14.

Q. What other thing did followe vppon this sinne?

Gen. 3. 17.

A. A curse vppon the creatures, and our banishment from the vse of them.

Tit. 1. 3.

Q. But the most wicked vse them abundantly?

A. That is, with testimonie of an euill conscience.

Q. These paines were ouer great for the eating of the forbidden fruit.

A. Their sinne was not the eating of the fruit simply.

Q. What thing then properly was their sinne?

A. Infidelitie,

A. Infidelitie, pride, and open rebellion to God,

Q. How can that be proued?

A. They consented to Sathans lies, mistrusted Gods worde, and sought to bee equall with God.

Q. Wherefore are wee punished for their sinne? Gen. 3. 1. 2. 3. &c.

A. We are punished for our owne sinne, seeing we are al in them, standing and falling with them.

Q. In what estate is all their posteritie?

A. Under the same bondage of sinne. Rom. 5.

Q. What naturall freedome haue we? 19.

A. Wee haue freedome to sinne, and offende our God. Gen. 6. 5.

Q. Haue we not power to serue and please God?

A. None at al, til we be called and sanctified. Ro. 1. 7.

Q. Haue we lost our minds and wils?

A. No, but we haue lost a right minde, and a right will. Gen. 3. 21.

Q. Naturall men may doe many good deedes?

A. Yet they cannot please God with-out faith. Heb. 11. 6.

Q. Why did God suffer this fall of man?

A. For the declaration of his mercy and Justice, Rom. 1. 18. 32.

The third part

Justice.

Q. Declare that.

A. By his mercy the chosen are deliuered,
2.Pet.2.9. and the rest punished by his Justice.

3. *Of mans restitution againe, and
his third estate.*

Q. **W**ho called our Parents to repen-
taunce?

Gen.3.9. **A.** God onely of his infinite mercie.

Q. What did they when he called them?

Gen.3.8. **A.** They hid and excused themselves.

& 12. **Q.** But it was foolishnes to flie from God?

Gen.3.10. **A.** Such is y^e foolishnes of all his posteritie.

Q. How were they conuerted to God?

A. By the almightie power of Gods spirite.

Q. How did the spirite worke their con-
uersion?

A. He printed the promise of mercy in they^r
hearts.

Q. What was their promise of mercie?

Gen.3.15. **A.** Victorie in the seed of the woman against
the Serpent.

Q. Which is the seed of the woman?

Luk.1.31. **A.** Iesus Christ, God and man.

Q. How was his posteritie conuerted to
God?

A. By

A. By the same spirit and promise.

Q. May we vnderstand and receiue the promise by our selues?

A. No more then blinde and dead men may see and walke.

Q. What more is required for our conuersion to God?

A. He must lighten our mindes, and mollifie our heartes, that we may vnderstande, receiue, and reteine his promise.

Q. But Adam did knowe his sinne, and Gods voice?

A. Yet that knowledge brought him not to repentance.

Q. What was the cause of that?

A. For the feeling of mercie was not yet giuen to him.

Q. What then is knowledge, calling, accusation, and conuicting?

A. A way to desperation, if mercy be not apprehended.

Q. What if mercy be offered and apprehended?

A. Then these things are the beginning of our repentance.

Q. How did Adam and his posteritie receiue the promise?

A. Onely thorough theyr owne liuely faith

Gal. 4. 4.

1. Cor. 6.

11.

1. Pet. 1.

2. Cor. 3.

5.

Act. 16.

14.

Eph. 5. 8.

Gen. 4.

2. Sam. 12

Gal. 3. 22.

The third part

Heb. 11.

in Christ.

13.

Heb. 11. 1.

Q. What thing was their faith?

A. A sure confidence in Gods mercie throuwe Christ to come.

Q. Who wrought this faith in the aboue nature,

A. Gods spirit through the preaching of the promise.

Q. What is this promise called in the scripture.

A. The gospell or glad tidings of saluation.

Q. Then the gospel was preached in paradise.

Gen. 3. 15.

A. No doubt, and also the law.

Q. What neede was there of them both?

Gen. 3.

15. and. 2.

17.

A. By the law they were accused and humbled, and through the Gospel comforted and deliuered.

Q. What thing then was the lawe and the Gospell?

Gal. 3. 24.

A. Instrumentes of Gods spirit to the saluation of man.

Q. Wherein stode their saluation?

A. In remission of their sinnes, and reparation of Gods Image.

Q. What followed vppon the repairing of that Image?

Rom. 7. 9.

A. A continual battel both within & without.

Q. From

Q. From whence doeth this battell proceede?

A. From the two contrary Images in mankinde.

Q. What are these Images?

A. The Image of God, and the Image of the Serpent.

Q. What shall be the ende of this battell?

A. Victorie to the seede of the Woman, and destruction to the seede of the Serpent in mankind.

Q. Was al Adams posteritie deliuered and restored?

A. No, but they only who beleued the promise.

Rom. 4. 3.

Q. To what end were these deliuered?

A. To acknowledge and serue their God.

Iohn. 17.
31.

Q. Wherein stood their seruice chiefly?

A. In the exercise of faith and repentance.

Q. What rule gaue he the for this purpose?

A. His most holy word and Scriptures.

Q. What thinges were contained in the word giuen to them?

A. The law, y^e Gospel, and the Sacraments.

Q. What did the law to them?

A. It shewed their sinne, and the right way to know, and serue God.

Rom. 7. 7.

Q. What did the Gospell?

A. It offered to them mercie in Christ.

B

Q. What

The fourth part is

Gen. 17. 11. **Q.** What did the sacramentes to them?
A. They did helpe their faith in the promises of God.

Q. Was this order kept in the old Testament?

A. No doubt, as Moses and the Prophets beare witnesse.

Q. VVhat shoulde wee gather of this discourse?

Eph. 2. 20. **A.** That the Church was euer grounded vpon the word of God.

Q. What followeth vpon the corruption of the word?

A. The corruption of the true Religion, and Church at all times.

Q. VVas the faith and Religion of the Fathers different from our faith?

1. Cor. 10. 1. **A.** Not in substance, but in certaine circumstances.

Gen. 3. 17. **Q.** What is the substance?

A. The couenant of Iesus Christ.

Col. 2. 17. **Q.** Why call we it the old Testament?

A. In respect of the obscure shadows and figures ioynd with the doctrine & Religion.

Heb. 11. 1. &c. **Q.** What profit came to the Fathers at all times throug faith?

A. By this way onely they were blessed and happie.

Q. VVherein

Q. Wherein did the unhappines of men stand? Theſ. 2. 1.
8.

A. In the miſknowledge of the true God.

Q. Are we in the ſame eſtate?

A. No doubt, as our maſter doth teſtiſie.

Q. When knowe we God aright?

A. When we giue to him his due honour.

Q. What are the chiefe points of his due honor?

A. Faith, obedience, prayer, and thanks, with their fruites.

4 The firſt part of Gods honour.

Q. Why is faith put in the firſt place?

A. Because it is the mother of all the reſt.

Q. What doth faith worke in vs?

A. It moueth vs to put our whole confidence in God.

Q. How may we be moued to do this?

A. By the knowledge of his power and goodnes.

Q. But we are vnworthy and guiltie?

A. Therefore wee apprehend his promiſe in Chriſt.

Q. Which are the principall heads of his promiſſe?

A. They are contained in our beliefe, called the Creede of the Apoſtles.

The fourth part is

Q. Rehearse the beliefe, or creed of the
postles.

A. **I** Beleue in God the Father almightie
maker of heauen and earth.

A **N** D in Iesus Christ his onely Son
our Lorde, who was conceiued by the
holie Ghost : borne of the Virgin Mary
suffered vnder Pontius Pilate, was cruci-
ed, dead, and buried, hee descended in
hell.

Hee rose againe the third day from
death, Hee ascended into heauen, and
sitteth at the right hand of God the Father
almightie : From thence hee shall come
to iudge the quick and the dead.

I beleue in the holy Ghost.

T **H** E holy Church vniuersall, the Com-
munion of Saints : the forgiuenes
sinnes: the rising againe of the bodies, and
the life euermore.

Q. Why is it called the Creed of the Ap-
ostles?

A. Because it agreeth with their doctrine
and time.

Q. Into how many parts is it diuided?

A. Into foure principall parts.

Q. What are we taught in the first part?

A. The right knowledge of God the Father

Q. Wh

Q. What are we taught in the second part?

A. The right knowledge of God the Sonne.

Q. What are we taught in the third part?

A. The right knowledge of God the holy spirit.

Q. What are we taught in the fourth part?

A. The right knowledge of the Church, and gifts giuen to it.

Q. How many Gods be there?

A. Onely one eternall GOD, maker of all things.

Eph. 46.

Cor. 1. 18.

Q. Why then name we God thrise here?

A. Because there are threc distinct persons in the God-head.

Math. 28.

19.

Q. Wherefore is the father put in the first place.

A. Because he is the fountaine of all things.

Heb. 1.

Q. Why is the Sonne put in the second place?

A. Because he is the eternall wisdom of the Father, begotten before all beginnings.

Iohn. 15.

26.

Q. Why is the spirit put in the third place?

A. Because he is the power proceeding from the Father and the Sonne.

Q. Why is the Church put in the fourth place?

A. Because it is the good woork of these three persons.

The fourth part is

The first part of our beliefe.

Q. WHy is it said particularly I beleue?

A. Because euerie one shoulde liue by
Hab. 2. 4. his owne faith.

Q. Should euerie one knowe what he beleue-
ueth?

A. Otherwise he hath not true faith.

Q. Are wee bound to confesse our faith o-
penly?

A. Yea no doubt, when time and place doth
Pet. 3. 15. require.

Q. Is it inough to beleue that there is a
God?

A. No, but wee must knowe who is the true
Iohn. 17. God.

Q. Is it inough to knowe who is the true
God?

A. No, but we must knowe also what he will
be to vs.

Q. How may we know that?

A. By his promise, and workes done for our
comfort.

Q. What doth he promise to vs?

A. To be our louing father and sauour.
2. Cor. 6.

Q. What craueth this promise of vs?
18.

A. A full trust and confidence in him.

Q. VVhat thing then doth moue vs to be-
leue in God?

A. A

of Faith.

A. A sence and feeling of his fatherly loue.

Q. How call we him Father?

A. In respect of Christ, and of our selues.

Q. Declare how that is?

A. He is Christes father by nature, and ours by grace through him.

Q. How then are wee called the sonnes of wrath?

A. In respect of our naturall estate by sinne. Eph. 2. 1.

Q. VVhen are we assured to be his sonnes?

A. When we beleue in his fatherly loue.

Q. VVhy make wee mention here of his power?

A. To assure vs that he can and will saue vs.

Q. Of what power meane we here?

A. Of the power which disposeth all things.

Q. VVhat shoulde the knowledge of this worke in vs?

A. Humility, confidence, and boldnes.

Q. VVhy begin we at his fatherly loue and power?

A. Because they are the chiefe groundes of our faith.

Q. Declare that more plainely?

A. By these two, we are perswaded of all the rest of his promises.

Q. What is ment here by heauen & earth?

A. All the creatures in heauen and earth.

The fourth part is

Heb. 11.3.

Q. Whereof made he all these creatures?

A. He made them all of nothing by his word.

Q. VVherefore did he that?

A. To shew his infinite power.

Q. Wherefore thē did he occupie fixe daies?

A. That he might the better consider him in his workes.

Q. VVherefore are they put in our beliefe?

A. To beare witnes to vs of their Creator.

Q. VVhat things do they testifie of him?

A. That he is infinite in power, in wisdom, and goodnes.

Q. VVhat other things doe they teache vs in speciall?

A. His fatherly care and prouidence for vs.

Q. Who ruleth & keepeth al things made?

A. The same eternall God, that made them.

Q. VVho maketh all these fearefull alterations in nature?

A. The hand of God, either for our comfort or punishment.

Q. VVho ruleth Satā & al his Instruments?

A. Our God also, by his almightie power and prouidence.

Q. VVhat comfort haue we of this?

A. This comfort that nothing can hurt vs, without our fathers good will.

Q. VVhat if Satan & his shoulde haue freedom

dome ouer vs ?

A. We should be then in a most miserable estate.

Q. What should this fatherly care worke in vs ?

A. Thanks for all things that come to vs.

Q. What other things should it worke ?

A. Bouldnes in our vocation against all impediments.

Q. Who ruleth sinne which is not of God ?

A. He only ruleth all the actions, and defecti-
ons that come to passe in heauen and earth.

Q. Wherefore belecue we that ?

A. Because he is God almighty aboue his creatures.

Q. But sinne is not a creature.

A. Yet he were not almighty, if he did not rule it.

Q. Is God partaker of sinne when he ruleth sinne ?

A. No, for he worketh his owne good worke by it.

Q. Are the wicked excused thorough their good works ?

A. No, for they work their owne euill work.

Q. Why are they not excused, seeing Gods will concurrerth with them ?

A. They meane one thing, and God an other.

Q. What

The fourth part is

Q. What meane they in their actions?

A. A contempt of God, and hurt of his creatures.

Q. What meaneth God, vsing them, and their sinne?

A. The triall of his owne, or punishmēt of sin.

Q. What should we learn by this discourse?

A. To feare only the Lord our God.

Q. What shall we iudge of them that vse familiaritie with Satan?

A. They deny this first article of our beliefe.

Q. May we not coniure Satan to reueale secretes?

Ioh. 8. 44. **A.** No, for he is the author of lies.

Q. But he oftentimes speaketh the truth.

A. That is to get y^e greater credite in his lies.

Q. May we not remooue witchcraft with witchcraft?

Q. No, for that is to seeke helpe at Satan.

The second part of our Beliefe.

Q. What things learne we in the second part?

A. The truth and iustice of God in our redemption.

Q. Who is our redeemer, and who did redeeme vs?

A. Iesus Christ, who redeemed vs by his deth.

Q. What kinde of person is he?

A. Perfect

A. Perfect God and perfect man.

Q. Wherefore was he both God and man?

A. That he might be a meet mediator for vs.

Q. Why was this name Iesus, or Saviour giuen only by God?

A. To assure vs the better of our saluation by him. Math. 1. 21.

Q. Is there any vertue in this name?

A. No, but the vertue is in the person.

Q. Wherefore was he called Christ, or anointed?

A. He was annointed King, Priest, and Prophet for vs.

Q. To what purpose do these titles serue?

A. Heereby is expessed his office, and how he saued vs.

Q. Declare that more playnely?

A. He saued vs by his Kingdome, Priesthood, and prophcie.

Q. How may this be proued?

A. By the annointing of kings, priests, & prophets, which were figures of his annointing.

Q. Was Christ annointed with materiall Oyle?

A. No, but he was annointed with the gift of the spirit without measure. Ioh. 3. 34.

Q. What maner kingdom hath he? (souls.

A. It is spirituall, pertaining chieflie to our
Q. Wherein

The fourth part is

Q. Wherein doth his kingdome consist?

A. In Gods word, and his holy spirit.

Q. What things get we by the word and spirit?

A. Righteousnes, and life euerlasting.

Q. What thing is his Priesthood?

A. An office appointed for the satisfaction of Gods wrath.

Q. How did he satisfie Gods wrath for vs?

A. By his obedience, prayer, and euerlasting sacrifice.

Q. How is he called our only Prophet?

Iam. 4. 12. **A.** He euer was, is, and shall be the only teacher of the Church.

Q. What then were the Prophets, and the Apostles?

A. All these were his disciples and seruants.

Q. Wherefore were all these honorable offices giuen to him?

A. That thereby he might deliuer vs from sin.

Q. Declare that perticularly in these three offices?

A. By his kingly power we are free from sinne, death, and hell.

Q. But we may easily fall into sin againe?

A. Yet by the same power we shall rise, and get the victorie.

Q. The battell is very hard.

A. We

A. We fight not in our owne strength.

Q. What is our armour and strength?

A. The power and spirit of Christ in vs.

Q. What profite commeth to vs through his Priesthood?

A. Hereby he is our mediatour, and we are Priests also. 1. Pet. 2. 5.

Q. How are we made Priests.

A. By him we haue freedome to enter in before God, and offer by our selues and all that we haue. Heb. 10. 22.

Q. What kinde of sacrifice is this?

A. A sacrifice of thanksgewing only.

Q. May we not offer Christ agayne for our sinnes?

A. No, for Christ cannot dye agayne.

Q. What profite haue we of his prophecie?

A. Hereby we knowe most playnely his fathers will.

Q. What other profite haue we?

A. All reuelations & prophecies are finished. Heb. 12.

Q. But some things are not yet fulfilled?

A. That is true, but we speake of things pertaining to his first comming.

Q. Wherefore is he called his only sonne?

A. Because he is his only sonne by nature.

Q. Yet is he called the first begotten among many brethren?

A. That

The fourth part is

Rom. 8.
29.

A. That is in respect of his communicating
with vs.

Q. Why is he called our Lord?

Math. 1.
20.

A. Because he beareth rule ouer vs, and is
head to man, and Angell.

Q. Wherefore was he conceiued by the
holy Ghost?

A. That he might be without sinne, and so
sanctifie vs.

Q. What if he had beene a sinner?

A. Then could he not haue deliuered vs.

Q. Was he only made free from sinne?

Ioh. 3. 10.

A. No, but he was also replenished with the
holy Spirit without measure.

Q. Why was the fulnesse of the spirit giuen
to him?

A. That he should bestow of y^e same vpon vs.

Q. VVhy was he made man like vnto vs?

Ioh. 1. 16.

A. That he might die for vs in our owne na-
ture. (nation?)

Q. VVhat thing followeth vpon his incar-

A. That life and righteousness is placed in
our fleshe.

Q. May not this life be lost, as it was in
Adam?

A. No, for our flesh is ioyned personally with
the fountaine of life.

Q. Then all men are sure of this life?

A. Not

A. Not so, but onely they which are ioyned with him spirituallly.

Q. VVhat auaieth then our carnall vnion with Christ.

A. Nothing, without our spirituall vnion with him.

Q. VVhat serueth his Mothers virginitie?

A. It is a seale of his miraculous conception. Mat. 1.

Q. VVas he holy through her virginitie?

A. No, seeing our whole nature is corrupted.

Q. Wherefore is she named in our beliefe?

A. That we may know his tribe and familie.

Q. VVhat can that helpe our faith?

A. Whereby we may knowe him to be the sa-
uiour promised. (sed?)

Q. Of what tribe & house was he promi-

A. Of the tribe of Iuda, and house of David. Gen. 49.

Q. How did he redeeme vs?

20.

A. He suffered death for vs willingly, accor-
ding to Gods decree. Ioh. 10.
18.

Q. VVhy suffred he vnder the forme of iudgement?

A. To assure vs the better that we are free from Gods iudgement.

Q. But the iudge Pilate did pronounce him innocent? Ioh. 18.
38.

A. That made greatly for our comfort.

Q. What comfort haue we by it?

A That

The fourth part is

Rom. 4.
28.

A. That he died not for his owne sinnes, but
for ours.

Q. But the iudgement no such thing?

A. We looke not what he meant, but what
God meant by his wicked iudgement.

Q. Wherefore did he suffer vpon the crosse?

Gal. 3. 13.

A. To assure vs, that he tooke our curse
vpon himselfe.

Q. What assurance haue we of this?

A. Because that kinde of death was accursed
of God.

Q. Was he also cursed of God?

A. No, but he sustained our curse,

Q. Was he guiltie before God?

A. No, but he sustayned the person of guiltie
men.

Q. What comfort haue we of this?

A. He remoued our curse, and gaue to vs his
blessing.

Q. In what part did he suffer?

A. Both in bodie and soule.

Q. Wherefore that?

A. Because we were lost both in body & soule.

Q. What suffered he in his soule?

Mar. 27.

A. The fearefull wrath & angry face of God.

46.

Q. What payne was that?

Act. 2. 24.

A. The dolours of death, and payne of hell.

Q. How know we that?

A. E

A. By his praying, sweating, and strong crying with teares. Heb. 5. 7.

Q. How did he sustaine these paines?

A. Through faith, patience, and prayer to his father.

Q. How do the damned sustaine these paynes in hell?

A. With dispaired & continuall blasphemie.

Q. When did Christ descend to hell?

A. When he sustained these fearefull paines vpon the crosse.

Q. Why did God punish an innocent man so grieuously?

A. Because he tooke vpon himselfe the burthen of our sinnes.

Q. Was God content with his satisfaction?

A. No doubt, for he of his mercy did appoint it. Act. 26. 23.

Q. Was his death also needfull for our redemption?

A. Otherwise the decrees and the figures in the lawe had not beene fulfilled.

Q. If he died for vs, why die we?

A. Our death is not now a punishment for our sinnes.

Q. What other thing can it be?

A. It is made (through his death) a readie passage to a better life.

C

Q. What

The fourth part is

Q. What should we learne by all these fearfull paines?

1. Pet. 1.
18. 19.

A. To knowe the terrible wrath of God for sinne, and how deare we are bought.

Q. What comfort haue we by these sufferings of Christ our redeemer?

A. This, that the faithfull members of Christ shall neuer suffer them.

Q. But we were oppressed with the curse of the Lawe.

Col. 2. 14.

A. It is true, but Christ tooke it vpon himselfe, and gaue vs the blessing. (death?)

Q. What profit get we in speciall by his

A. It is a sufficient and euerlasting sacrifice for our sinnes. (ally.)

Q. What doth this sacrifice work perpetu-

A. It remoueth all things, and restorēth all good things. (now?)

Q. Is there any Priest and sacrifice for sinne

Heb. 20.
14.

A. None at all, for Christ hath satisfied once for all. (spots?)

Q. But yet in our nature there are many

A. Christs blood therefore doth perpetually wash them away.

Q. The memory and token of our sinnes may fray vs?

A. All punishments due for thē, were taken away by the suffering of Christ.

Q. But

Q. But yet we finde sinne working in vs?

A. The death of Christ doth kill the tyrannie of it. Rom. 6. 3.4.

Q. Alwayes it remaineth in vs to the end.

A. Yet through faith it is not imputed to the members of Christ. Rom. 4. 7.8.

Q. Wherefore was he buried?

A. To assure vs the better of his death.

Q. What doth his buriall teach vs?

A. Continuall mortification of sinne.

Q. Why did he rise before vs?

A. To assure vs of his victory ouer death for

Q. What fruit get we by his victory? (vs.

A. Heereby we are brought in a sure hope of life eternall. It worketh newnesse of life in vs heere. And it shall rayse vp our bodyes againe in the latter day. (vs? 1. Cor. 15. 16. 17.

Q. Why did he ascend into heauen before

A. To take possession of our inheritance in our name. Ioh. 14. 2.

Q. But he said, I shal be with you to the end

A. He spake that of his spirituall p[re]sence. Mat. 28.

Q. What doth he there now for vs? 20.

A. He maketh continuall intercession for vs. Rom. 8.

Q. What kinde of intercession is it? 34.

A. It is the continuall mittigation of his fathers wrath for vs, through the vertue of his death.

The fourth part is

Q. Is he our only Intercessour, and Medi-
atour?

A. No doubt, seeing he only died for vs.

Q. What meaneth his sitting at the right
hand?

A. The power he hath in heauen and earth.

Q. What comfort haue we by his power
and authoritie? (ction,

A. That we are in safetie vnder his prote

Q. For what cause will he come againe?

A. To put a finall end to our redemption.

Q. What shalbe that end?

A. Eternall ioy, or misery to euery man.

Q. Is not that done in euery mans death?

A. No, for y^e bodies remaine yet unrewarded

Q. Shall there not be a middle state of me

A. No, but all shall be brought to these two
ends.

Q. Wherefore shall that be, seeing some are
better and some are worse?

A. All shall be iudged euill, which are not the
members of Christ.

Q. But how can the quicke be iudged be-
fore they die?

1. Thel. 4. 17. **A.** Their sodaine chaunge shall be in steede of
death vnto them. (gaine

Q. But all flesh should go to the dust and

A. Ordinarily it is done so, but heare is a spe-
cial

ciall cause.

Q. What comfort haue we of the person of a Iudge?

A. Our Sauiour, Advocate, and Mediator, shall only be our Iudge.

Q. What should the meditation of this Article worke in vs?

A. The contempt of all worldly pleasures, and a delight in heauenly things.

Q. Who shall be saued in that day?

A. All þ are made here þ members of Christ.

Q. Who maketh vs members of Christ?

A. Gods holy spirit only working in our harts

The third part of our Beliefe.

Q. What thing is the holy Spirit?

A. He is God, equall with the Father, and the Sonne.

Iohn. 15.
26.

Q. From whence doth he proceede?

A. From the Father and the Sonne.

Q. What is his office in generall?

A. He putteth all things in execution, which are decreed by Gods secret counsell. (ture.

Q. What thing doth he in the order of na-

A. He keepeth all things in their naturall estate.

Q. From whence then come all these alterations? (nature.

A. From the same spirit, working diuersly in

The fourth part is

Q. Is then the spirit but nature ?

A. Not so, for he is God, ruling and keeping nature.

Q. What doth he in worldly kingdomes ?

A. He doth raise and cast them downe at his pleasure.

Q. Why are things attributed vnto him ?

A. Because he is the power and hand of God.

Q. what doth he in the kingdom of Christ?

A. He gathereth all Gods elect to Christ.

Q. Why is he called holy ?

A. Because he is the fountaine of holinesse, and maketh vs holy.

Q. When and how doth he this ?

A. When by his mightie power he separeteth vs from our naturall corruption, and dedicateth vs to godlines,

Q. What thing is this natural corruption?

A. Blindnes of minde, hardnes of heart, and contempt of God.

Q. How doth he dedicate vs to godlines ?

A. He lighteneth our mindes, mollifieth our hearts, and strengtheneth vs.

Q. What thing then is all flesh without the spirit of God ?

A. Blind and dead in all heauenly things.

Q. What other names hath he in the scriptures ?

A. He

A. He is called the spirit of faith, regeneration, strength and comfort. Eph. 2. 29

Q. Why are these names giuen to the holy Ghost?

A. Because he worketh all these things in vs.

Q. How are these graces called?

A. Sanctification, regeneratiō, or new birth, and spirit.

Q. How is our corrupted estate called?

A. The olde man, olde Adam, flesh and bloud.

Q. What followeth vpo our sanctification?

A. A continuall battell betwixt the spirit and the fleshe.

Rom 7.
15.

Q. VVho doth strengthen and keepe vs in this battell?

A. The same spirit who also giueth victorie in the end.

Q. VVhat is this battell to vs?

A. A sure seale of the presence of y^e holy spirit.

Q. what battel hath the old mā in himself?

A. None at all against sinne and wickednes.

Q. In whome then is this battell?

A. Only in the members of Christ and his Church, through the presence of the spirit.

The fourth part of our Beleeve. (heere?)

Q. What is the Church which we confesse

A. The whole companie of Gods elect called and sanctified.

1. Cor. 2.

The fourth part is

Q. Do we beleue in his Church?

A. No, but we beleue only in our God.

Q. What thing then beleue we of his Church?

A. That it was, is, and shalbe to the ende of the world.

Q. What need we to beleue this?

A. For our great comfort, & the glozy of God.

Q. Declare that plainly?

A. The loue of the Father, the death of Christ, and the power of the spirit shal euer worke in some.

Q. What thing followeth vpon this?

A. The glozie of God, and confusion of Satan with our comfort.

Q. Why is the Church only knowne to vs by Faith?

2. Tim. 2. **A.** Because it containeth only Gods electe,
19. which are onely knowne to himselve.

Q. When and how may we knowe them?

A. When we see the fruites of election and holinesse in them. (holy?)

Q. In what respect is the Church called

A. In respect of our iustification, and sanctification.

Q. How differ these two graces?

A. The first is perfect, & the second vnperfect.

Q. VVhat is the cause of that diuersitie?

A. The

A. The first is in Christ, the second is in vs.

Q. Are not both these giftes ours?

A. Yes no doubt, seeing Christ is ours.

Q. May wee not come to a full perfection in this life?

A. No, for the flesh doth rebell continually against the spirit. Gal. 5. 17.

Q. Why doeth not the spirite sanctifie vs perfectly?

A. Least wee shoulde misknowe our former captiuitie, and redemption.

Q. What admonitiō haue we of our estate?

A. Wee shoulde bee humble, repent, and bee thankfull to our God.

Q. Why is the Church called vniuersall?

A. Because it is spreade through the whole world. (world?)

Q. Howe manie Churches are there in the

A. One Church, one Christ: as one body, and the head.

Q. Is it bounde to anie perticular time, place, or persons?

A. No, for then it should not be vniuersall.

Q. What is the communion of Saints?

A. The mutuall participation of Christ, and his graces among his members.

Q. What followeth vpon this cōmunion?

A. A spirituall uniting and communion among

The fourth part is

among all Christs members.

Q. Whereupō is this cōmunion grounded?

A. Upon their vnion with Christ their head.

Q. VVho maketh our vnion with Christ, and among our selues?

A. The holy spirit by his mightie power.

Q. Is there any saluation without this communion?

A. None at all, for Christ is the ground of saluation.

Q. May men be ioyned with Christ, and not with his Saints?

A. No, nor yet with the Saints, if not with Christ.

Q. What then should be our principal care?

A. To hold fast our vniō with Christ our head.

Q. VVhat followeth vpon that?

A. Then of necessitie wee are ioyned with all his Saints, and Church.

Q. Should wee not seeke them, and ioyne with them eternally also?

A. No doubt, whensoever we may see them, or heare of them in particular.

How the Church may be knowne.

John. 10.
17.

Q. How may we knowe this company eternally?

A. By the true profession of the word and holy Sacraments.

Q. VVhat

Q. VVhat if these tokens be not found among them?

A. Then they are not the cōmunion of saints.

Q. May wee with safe conscience ioyne our selues with such?

A. No, for they are not the holy Church of God where these tokens are not.

Q. Then wee depart from the vniuersall Church?

A. No, but wee depart from the corruption of men and remaine in the holie vniuersall Church.

Q. But yet they will call themselves the Church?

A. We should looke to the true markes of the Church.

Q. May we beleue the particular Church where the word is reteined?

A. No, albeit sundrie other vices abound there.

Q. But the multitude are wicked and prophane?

A. Yet there is a true Church, where the word truly remaineth.

Q. VVat then is the infallible token of Christs Church?

A. The word truly preached and professed.

Q. Should we discusse who are Sainctes indeed, and who not?

A. No,

The fourth part is

A. No, for that doth apertaine to God onely,
and to themselves.

Q. But by this way we are ioyned with the
wicked in the body?

A. That cannot hurt vs, nor profite them.

Q. Wherefore that?

A. Because wee and they are spirituallie se-
perated.

Q. But they make the word and the Sacra-
ments vnfruitfull?

A. Not to vs, but to themselves only.

Q. Why is remission of sinnes put here?

A. Because it is proper to the Church and
members of the same. (onely?

Q. Wherefore is it proper to the Church

A. Because in the Church onely is the spi-
rite of faith and repentance. (where?

Q. Who forgiueth sinnes, by whome, and

Esay 44.
25.

A. God onely, through Christe and his
Church here.

Q. How oft are our sinnes forgiuen vs?

A. Continually, euen to our liues end.

Q. What neede is there of this?

A. Because sinne is neuer thoroughly aboli-
shed here.

Q. How get we remission of our sinnes?

A. Through the mercie of God, and merite of
Christ.

Q. Is

Q. Is there any remission of finnes after this life?

A. None at all, albeit some haue taught otherwise.

Q. Is the sin and the paine both forgiven?

A. Yes no doubt, seeing the one followeth vpon the other.

Q. But sometimes the paine remaineth after the sinne?

A. The paine is not a satisfaction for sinne.

Q. What is it then, seeing it cometh of sin? 1. Cor. 11.

A. It is a Fatherly correction, and medicine 32.
preservative.

Q. What looke wee for yet at the hand of our God?

A. The resurrection of our bodies, and life eternall.

Q. With what bodies shall we rise againe?

A. With the same bodies in substance, as 1. Cor. 15.
42. 43.
Christ did rise.

Q. But the Apostle saith that our bodies shall be spirituall?

A. That is in respect of their present estate.

Q. Of what condition shall our bodies be then?

A. Free from all corruption and alteration.

Q. Wherefore shall we rise with the same bodies?

A. That

The fourth part is

A. That they may receiue their reward with the soules.

Q. VVhat admonition haue we here giuen vnto vs?

1. Cor. 1.

20.

A. That we should dedicate our bodyes to the seruice of God.

Q. But the wicked shall he partakers of the same resurrection?

A. No doubt, but to their greater confusion.

Q. Many doubt of this resurrection?

A. But we are sure that he which fulfilled the first promises can and wil performe the rest.

Q. VVhat kind of life is promised to vs?

A. Life eternall without all miserie.

Q. VVhat is prepared for the wicked?

A. Death eternall without all ioy.

Q. But yet they shall liue eternally?

A. That life shall be to liue in death eternall.

Q. VVhat admonition haue we hereby?

Th. 2. 13.

A. That wee should waite continually for the comming of the Lord.

Q. VVhat other admonition haue we?

A. Wee should thirst continually for the eternall life.

Q. Is it inough to knowe these things to be true?

A. No, but we must knowe and apply them to our selues.

Q. VVhat

Q. VVhat are these articles which we haue declared?

A. The ground and foundation of our faith and religion.

Q. How should we apply the to our selues?

A. By our owne true and lively faith.

Of true faith, with the fruites,

Q. VVhat thing is true faith?

A. An assured knowledge of Gods mercie towards vs for Christs sake, according to his promise.

Q. Haue we any natural inclination to this faith?

A. None at all, but rather a natural rebellion.

Q. Who then worketh these things in vs?

A. Gods holy spirite doth seale them in our hearts. Ephes. 1. 13.

Q. How can guilty men be assured of Gods mercy? Eze. 18. 22.

A. By the truth of his promise made to the penitent.

Q. Yet our guiltinesse cannot but feare Gods iustice?

A. Therefore we set betweene vs and it, the satisfaction of Christ. Esa. 1. 18.

The first fruite of Faith,

Q. What is the first fruit of Faith? (bead. Eph. 3. 17.)

A. By it wee are made one with Christe our

Q. How

The fourth part is

Q. How is the vnion made, and when?

A. When wee are made flesh of his flesh, and bone of his bones. (flesh?)

Q. Was not this done when he tooke our

A. No. for he only then was made flesh of our flesh.

Q. When are we made flesh of his flesh?

Ephes. 5.
30.

A. When we are vnited with him spiritually as liuely members with the head.

The second fruite of Faith.

Q. What thing get we by this vnion?

A. Wee are made partakers of all his graces and merites, and our sinnes are imputed to him, and abolished from vs.

Q. What thing followeth vpon this chiefly?

Rom. 15.

A. Perfect iustification, and peace of conscience.

Q. Wherein doth our iustification stand?

A. In remission of sinnes, and imputation of Justice.

Q. How can Gods iustice forgiue sinne without satisfaction?

A. Christ satisfied abundantly the iustice of God for vs.

Q. Whose iustice is imputed to vs?

A. The perfect obedience & iustice of Christ.

Q. How can an other mans iustice be made ours?

A. Christ

Q. Christ is not an other man to vs properly.

Q. Wherefore is he not an other man to vs?

A. Because he is given to vs freely of the Father with all his graces, and we are ioyned with him.

Q. How is iustification offered to vs?

A. By the preaching of the Gospell.

Rom. 8.

Q. How receaue we iustification?

30.

A. By our owne liuelie faith onely. (Lawe?

Q. Is not iustification offered to vs by the

A. Yes, but no man is able to fulfill the Lawe.

Q. What if a man liue godly and vprightly?

A. No vpright living can be without faith.

Rom. 8.

Q. Is our faith perfect in all points?

30.

A. No, for it is ioyned with manifolde imperfections.

Q. How then can it iustifie vs? (tion.

A. It is onely the instrument of our iustifica-

Q. What thing doeth iustifie vs properly?

A. Iesus Christ onely by his perfect iustice.

The third fruit of Faith.

Q. Can our Faith be without a godly life?

A. No more then fire without heat.

Q. What is the cause of that?

A. Because Christ sanctifieth all whome hee iustifieth.

Q. Do not the good workes of the faithful merite eternall life?

D

A. No,

The fourth part is

A. No, for then Christ should not be our only
Saviour. (please God?)

Q. Yet the good workes of the faithfull

A. Yes no doubt, but yet through Faith onely
they please him.

Q. Wherefore please they not God, seeing
they are the workes of the spirite?

A. Because they are defiled with the infir-
mities of the flesh.

Q. Are the our good workes vnprofitable?

A. That followeth not, seeing they please
God & haue reward, both here & hereafter.

Q. Doeth the Gospell teache vs to con-
demne good workes? (Repentance,

Acts 20.

21.

A. No, for it craueth continuall Faith, and
Of Repentance.

Q. What thing is true Repentance? (Since,

A. It is the hatred of Sinne, and loue of Iu-

Q. From whence doth this proceede?

A. From the feare of God, and hope of mercy.

Q. How are wee brought to this feare of
God?

A. Through the preaching of the Lawe.

Q. How come we to the hope of mercie?

A. By the preaching of the Gospell.

Q. What thing doth repentance work in vs?

A. Continuall mortification of our lustes, and
newnesse of life.

Q. Who

Q. Who worketh these two things in vs?

A. The spirit of regeneration through the death and resurrection of Christ.

Q. How long should wee continue in Repentance?

A. All the daies of our liues. (God?

Q. VVhat thinge is this exercise before

A. His spirituall seruice, and our chiefe obedience.

Q. What is the rule of Christiā Repētance?

A. Gods holie Lawe, which is the rule of all godlines of life.

*s. The second part of Gods honour
is Obedience.*

Q. Rehearse the words of the law. Exo. 20.

A. Harken & take heed Israel, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt haue none other Gods before my face.

2 Thou shalt make to thee no grauen Images neither any similitude of thinges that are in heauē aboue, neither that are in the earth beneath, nor that are in the waters vnder earth thou shalt not bow down to them, neither serue them : For I am the Lorde thy God a iealouse God, visiting the iniquity of the Fathers vpon the Children

The first part is

vpon the third generation and vpon the fourth, and of them that hate me, & shewing mercy vnto thousands to the that loue me and keepe my commaundements.

3 Thou shalt not take the name of the Lord thy God in vaine for the Lord wil not hold him guiltlesse that taketh his name in vaine.

4 Remember the sabbaoth day, to keepe it holy, Six dayes thou shalt labour, and do all thy worke: but the seauenth day is the Sabbaoth of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man-seruant, nor thy maide, nor thy beast, nor thy stranger that is within thy gates.

For in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seuenth day, therefore the Lord blessed the Sabbaoth day, and hallowed it.

5 Honor thy Father and thy Mother, that thy daies may be prolonged vpon the Land which the Lord thy God giueth thee.

6 Thou shalt not kill.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against

against thy neighbour.

10. Thou shalt not couet thy neighbors house, neither shalt thou couet thy neighbors Wife, nor his Man-seruaunt, nor his Maide, nor his Oxe, nor his Asse, neither a-
nie thing that is his.

Q. Who gaue this law first to Moses?

A. The eternall God, distinct in two Tables. Ex. 23. 15.

Q. What thing doth this lawe teach?

A. It doth teache and craue our duety toward God and man. Mat. 22. 40.

Q. Is the Lawe perfect in all points?

A. Yes no doubt, seeing it came from the foun-
taine of all perfection. Psal. 19. 7.

Q. Doeth the Lawe craue externall obedi-
ence onely?

A. No, but it craueth also the puritie of the
spirite.

Q. What reward and paine doth the Lawe
propound?

A. The blessing of God to the keepers of this
lawe, and his curse to the breakers thereof.

Q. How many commaundements are in
the first Table? Leui. 26. 5. 4. 5.

A. Four, which declare our duty to our God.

Q. How many are in the second Table?

A. Six, which declare our duetie to our neigh-
bour.

The fift part is

Q. VVhat thinge is contained in euerie commaundement?

A. One thing is commaunded, and the contrary forbidden.

Q. What thing containeth the preface of the lawe? (and we obey.

A. The causes why God should commaund,

Q. What are these causes?

A. His maiestie, power promise, benefits, our promise to him.

I. Thou shalt haue none other Gods, &c.

Q. VVhat thinge is forbidden in this first commaundement?

A. All forging or worshipping of false Gods.

Q. VVhat thing is a false God?

A. All things that we place in Gods roome.

Q. VVhen place wee any thinge in Gods roome?

A. When we giue it Gods due honour.

Q. VVhich is Gods due honour?

A. Faith, feare, praier, thanks, and obedience.

Q. VVhat thing is commaunded here?

A. That we settle our selues vppon one true God onely. (here?

Q. VVhy is this commandement put first

A. Because it is the ground of all the rest.

Q. VVhy saith he: Before my face?

A. Because he craueth the puritie of the hart.

2 Thou

2 Thou shalt make to thee no graven, &c.

Q. What thing is forbidden in this second commaundement?

A. That wee neither represent nor worship Deut. 4.
God by an Image.

Q. Is all kind of Imagerie forbidden here?

A. No, but onely that whereby God is represented, or honoured. (call?

Q. What thing is forbidden here in gene-

A. All corrupting of Gods seruice by the inventions of men.

Q. VVhat thing is craued here?

A. That wee worship God according to his word.

Q. What kind of seruice craueth he of vs.

A. Both inward and outward seruice.

Q. May we not serue him externally as we please. (latric.

A. No, for that kind of seruice is curst Idol-

Q. Doth God cōdem the external seruice?

A. Yes, if it hath not y^e inward seruice. (uice?

Q. what is it called without the inward ser-

A. The dumbe or dead letter.

Q. What is the other seruice called?

A. The spirite, which giueth life to all external seruice commaunded by God.

Q. VVhy is this commaundement put in the second place?

D 4

A. Because

The fift part is

A. Because it declareth how the true **G O D** should be serued.

Q. Why is the promise and the threatenning added?

A. To moue vs moze willingly to giue obedience

Q. Wherefore is the promise longer then the threatening?

Psa. 103. 8

A. Because he is redier to mercy then to iudgement.

3. Thou shalt not take the name, &c.

Q. What thinge is forbidden in this thirde commaundement?

A. All dishonouring and abuse of Gods Maiestie.

Q. What thinge is commaunded here?

A. All kinde of Honour and Reuerence, due to his Maiestie.

Q. What thinge is meant here by his name?

A. All his Titles and Names representing his Maiestie.

Q. What thinges do represent him?

A. His word, Sacraments, and workes.

Q. How should we honour his name?

A. With heart, mouth, and deed, to our power.

Q. When is this done?

1. Cor. 10.

31.

A. When wee thinke, speake, and worke all thinges to his glory,

Q. May

Q. May we sweare by his name?

A. We may, and should for good causes.

Ier. 4. 2.

Q. What meaneth the threatning added?

A. The great regard he hath to his owne honour.

4. Remember that thou keepe holy &c.

Q. What craueth this fourth Commaundement?

A. That we keepe the Sabbath holy to the Lord.

Q. When and how is this done?

A. When we bestow it only in Gods seruice.

Q. Why is Gods example added?

A. To moue vs more earnestly to followe him.

Q. Is there any holinesse in that day aboue the rest?

A. No, for the holinesse is only in the exercise.

Q. What if the exercise be not kept? (day.

A. Then it is made the Devils owne feast

Q. May we worke vpon all other daies?

A. Yes, for God hath giuen vs free libertie.

Q. Wherefore was there one day apointed?

A. To maintaine the true Religion in the Church.

Q. For what other cause was it giuen?

A. For the ease of seruants and beasts.

Q. Was

The fift part is

Q. Was it to the Jewes a Sacrament of their spirituall rest?

A. Yea, but that ceremony is taken away by Christ.

Q. Wherefore was it taken away?

A. Because we haue spirituall rest by him.

s. Honour thy father and mother, &c.

Q. What craueth this fift commandement.

A. That we honour all such, as God hath placed aboue vs.

Q. What are those persons?

A. Parents, Pastours, Magistrates, Husbands, and Maisters.

Q. What honour should we giue them?

A. Loue, feare, obedience, and helpe in theyr neede. (ment?

Q. What equitie hath this commaunde-

A. This, because these persons are placed in Gods roome for our comfort.

Q. How farre should we obey them?

A. So farre as the word of God commaundeth.

Q. What if they commaund any thing against the word?

A. Then must we obey God rather then men.

AA. 4. 19.

Q. What conteineth the promise added?

A. It containeth the contrary threatening for the breakers.

Q. But

Q. But neither of them is absolutely kept?

A. Therefore the blessing and the curse remaineth alwayes sure.

Q. Why is this promise and threatning in speciall added?

A. Because these superiours are preseruers of our liues and livings.

6. Thou shalt not kill.

Q. What thing is forbidden in this sixt commaundement?

A. All enuie, rancour, and hatred, with the fruites.

Q. What thing is commaunded heere?

A. Brotherly loue, with the fruits and signes.

Q. What is the finall end of this commaundement?

A. The preservation of our neighbours life.

7. Thou shalt not commit adultery.

Q. What thing is forbidden in the seuenth commaundement.

A. All filthy lustes in hearte, worde, deede, or signes.

Q. What thing is commaunded heere?

A. All kind of chastity, and meanes to keep it.

Q. Is mariage condemned heere?

A. No, but rather hereby it is stablished.

Q. What is the end of this commandemēt?

A. That we keepe both our bodys and hearts *2. Thess. 1.*
pure

The fift part is

pure and cleane.

8. Thou shalt not steale.

Q. What thing is forbidden in the eight commaundement.

A. All wrong and deceitfull dealing with our neighbour.

Q. What thing is commaunded heere ?

A. Equitie and iustice to euery man.

Q. How should this be done ?

A. With minde, heart, mouth, and deede to our power. (ment ?

Q. What is the end of this commaunde-

A. That we labour that euery man haue his owne.

9. Thou shalt not beare false witnesse, &c.

Q. What is forbidden in the 9. commaundement ?

A. False reports of our neighbour, and hearing of them.

Q. Is this inough for our discharge ?

A. No, for the vprightnesse of the heart is required also. (ment ?

Q. What is the ende of this commaunde-

A. That the simple truth be euer among vs.

10. Thou shalt not couet thy &c.

Q. What thing is forbidden in this last commaundement ?

A. All light and sodaine motions to euill.

Q. Were

Q. Were not these motions forbidden before ?

A. No, but the consent and deede were onely forbidden.

Q. Then what degrees of sinnes are forbidden ?

A. The lust, the consent, and the deede.

Q. What thing is this lust ?

A. Originall infection, and mother of the rest of our sinnes.

Q. What thing is commaunded heere ?

A. The perfect loue of our neighbour, with the fruits.

Q. Who is our neighbour ?

A. Every man, friend, or foe.

Q. What is the reason of this Lawe ?

A. In that we are all brethren, and beare the image of our God.

The summe of the Law.

Q. What is the summe and end of these commaundements ?

A. The perfect loue of God, & our neighbor.

Q. When is our loue perfect, and the lawe absolutely fulfilled ?

A. When all parts of our minds and hearts are replenished with the loue of God, and our neighbour.

Q. VVho did euer fulfill this law ?

A. None

Luk. 10.
37.

The fift part is

Rom. 8. 3. *A.* None at all, except Iesus Christ.

Q. VVhat get they then that seeke saluation by the Law?

A. Their owne double condemnation.

Q. VVhy did God giue this straight law to mankinde?

A. Because it agreeth with his nature, and our first estate.

Q. But we are chaunged and made weake through sinne? (law.

A. Yet God hath not changed his will and

Q. Is all flesh hereby accursed & damned?

A. Yea, but God hath geuen a sufficient remedie in Christ.

Q. Declare how that is, seeing the Lawe doth curse.

A. By faith we escape the curse, and get the blessing of the Lawe.

The vse of the Law. (serue?

Q. To what purpose then doth the lawe

A. It is profitable both to the faithfull, and vnfaithfull. (full?

Q. What profit can it bring to the vnfaith-

Rom. 7. 7. *A.* It sheweth their sin, & iust condemnation.

Q. But that is rather hurtfull to them?

A. No, for hereby they are sent to Christ.

Q. But many other despaire, or become worse?

A. That

A. That commeth not of the Law, but of our corrupt nature. Gal. 3. 21.

Q. Whē are they sent to Christ by the law?

A. When they get a taste of mercy in Christ, after that they are humbled by the law.

Q. Is this the ordinary way of our cōuersiō?

A. Yea no doubt, for Christ saueth only the humbled. (law? Mat. 11. 28.)

Q. What profit haue the faithfull by the

A. It putteth them dayly in remembrance of their sinnes.

Q. What good fruit commeth of that?

A. Humilitie, and an earnest depending vpon Christ.

Q. What other profit haue they by the law.

A. It is a bridle to their affections, and a rule of all godlines.

Q. If it be a bridle, do they not then hate the law?

A. No, but they hate their owne affections, and loue the law.

Q. Commeth this by the knowledge of the law?

A. No, but by the knowledge of the Gospell.
*The difference betweene the Lawe,
and the Gospell.*

Q. From whence commeth this differēce?

A. From the spirite, which is ioyned with the Gospell,

The fift part is

2. Cor. 3.

6.

Gospell, and not with the Law.

Q. VVhat followeth vpon this? (strength.

A. The Law commaundeth, but it giueth no

Q. VVhat doth the Gospell?

A. It giueth freely all, that it craueth of vs.

Q. VVhat other difference is there betwixt them?

A. The law hath no compassion vpon sinners.

Q. VVhat doth the Gospell?

A. It offereth mercy onely to sinners.

Q. VVhat other difference is there?

A. In the manner of our iustification.

Q. What craueth the Law in our iustifica-

A. Our owne perfect obedience. (tion?

Q. What craueth the Gospell?

Rom. 10.

5. 6. &c.

A. Faith only in y obedience of Iesus Christ.

Q. Doth the Gospell fauour the transgression of the Law?

A. No, but it giueth strength to obey y Law.

How the Law and the Gospell agree.

Q. Wherein doth the Law and the Gospell agree?

A. They are both of God, and declare one kinde of iustice.

Q. What is that one kinde of iustice?

A. The perfect loue of God, & our neighbour.

Q. What thing doth follow vpon this?

A. That the seuerer Lawe pronounceth all the
faithfull

faithfull iust.

Q. How can the Law pronounce the iust?

A. Because they haue in Christ all that the Law doth craue.

Q. But yet they remayne transgressors of the Law.

A. That is in them-selues, and yet are iust in Christ, and in them-selues loue iustice.

Q. What then is the estate of the faithfull heere?

A. They are sure in Christ, and yet fighting against sinne.

Q. What battell haue we?

A. We haue battell both within and without.

Q. What battell haue we within?

A. The battell of the flesh against the spirit.

Rom. 7.

Q. What battell haue we without?

15. &c.

A. The temptations of Satan, & the world.

Q. What armour haue we? (God.

A. True faith, with feruent prayer to our

Ephe. 6.

Q. Is prayer the cause of our victory?

16. 18.

A. No, but it is a meane by the which God doth saue vs, and he is honoured thereby.

*6. The third part of Gods honour is
Of prayer in generall.*

Q. **W**hat thing is prayer, or calling vpon God?

E

A. It

The sixth part is

A. It is an humble lifting by of our mindes
and harts to God.

Q. Why go we to God only in our prayer?

Psal. 50.
15.

A. Because prayer is part of his true wor-
shipping. (men?)

Q. Why then seeke we needfull things at

A. Because they are appointed stewards to

Q. How should we go to them? (vs.

A. As to Gods instruments only.

Q. To whome should we giue praise?

A. Only to God, to whom al praise belongeth

Reuel. 22.

Q. May we pray to Saints and Angels?

A. No, for that is manifest Idolatrie. (vs?)

Q. And are the Angels appointed to serue

Psal 61.

A. Yea, but we haue no commaundement to
seeke to them.

Q. What shall we say of the common cu-
stome vsed in time of blindnesse?

A. We should be content with the order ap-
pointed by God.

Q. How should we pray to our God? (rit.

Ioh. 4. 23.

A. With our minds and hearts, for he is a spi-

Q. What is praier without the mind & hart

A. It is vnprofitable, and cursed of God.

Q. What maner of minde, and affection is
required?

A. First, an earnest feeling of our owne mise-
rie through sinne.

Q. What

Q. What thing is next required ?

A. A feruent desire with faith and hope to obtaine. Iam. 1. 6.

Q. Who moueth vs to pray feruently ?

A. Gods holy spirit only. Rom. 8. 26.

Q. Should this make vs could in prayer ?

A. No, but rather seruēt in calling on h^y spirit.

Q. What auaieth praier with the tong ?

A. It profiteth much, if the mind be with it.

Q. What is prayer in a strange language ?

A. It is a plaine mockerie of God. 1. Cor. 14. 14.

Q. Should we be sure to be heard in our prayer ?

A. Otherwise we pray in vaine, and without faith.

Q. What are the grounds of our assurāce ? Mat. 7. 7.

A. Gods promise, his spirit in vs, and our Mediatour. & 16. 2.

Q. In whose name should we pray ?

A. In the name of our Lord Iesus Christ.

Q. How can that be proued ?

A. By Gods commaundement, and promise to heare vs in so doing. Iohn. 16. vers. 23.

Q. What things should we aske of God ?

A. All things promised, or commaunded in the word.

Q. May we not follow our owne fantasie in our prayer ?

E 2

A. No,

5. The sixth part is

A. No, for then our prayer should be verie
vayne.

Q. Wherefore that, seeing all men desire
good things?

A. Because we neither knowe, noꝝ desire the
things that are best for vs.

Q. What then should we do in our praier?

A. We must learne of God, what, and how
we should aske.

Q. How then should we begin our prayer?

A. We should first submit our affections to
Gods will.

Q. What rule hath God giuen vs for this
purpose?

A. The scriptures, & chiefly the Lords praier.

Q. Rehearse the Lords prayer?

Math. 6. verse. 9.

A. Our Father, which art in heauen.

1 **H**allowed be thy name. Thy kingdome
come. Thy will be done in earth, as
it is in heauen.

2 **G**ive vs this day our daily bread. And
forgiue vs our trespases, as we for-
giue them that trespasse against vs. And
leade vs not into temptation, but deliuer
vs from euill. For thine is the kingdome,
the power, and the glory, for euer and euer.
So be it.

The diuision, and order of prayer.

Q. How is this prayer diuided ?

A. Into a preface, and fixe petitions.

Q. How differ the fixe petitions ?

A. The three first appertaine to the glorie of God onely.

Q. Whereunto do the other three apper-

A. To our comfort principally. (tayne ?

Q. What thing should we first seeke in our prayer ?

A. The glorie of our God before all things.

Q. Is not that hard to flesh and bloud ?

A. Yea, but it is the worke of Gods holy spirit only.

Q. Are we not happy when God is glorified in vs ?

A. Yea no doubt, but we should looke only to Gods glorie. (end ?

Q. Do not the other three tend to the same

A. Yea, but we are permitted to looke to our selues also.

Q. For what vse serueth the preface ?

A. To prepare our selues to pray aright.

The Preface.

Q. Why call we him Father ?

A. To assure vs of his good will.

Q. Wherefore call we him our Father, in common ?

The sixt part is

A. Because our praier should be for our brethren also.

Q. What is meant heere by the Heauen?

A. His maiestie, power, and glozie. (praier?)

Q. What serue these things for in our

A. Whereby we are prepared to reuerence and

1. The first part. (hope.)

Q. What thing is meant here by his name?

A. His due honour, glozy, fame, & estimation.

Q. Can his honor either increase, or diminish.

A. Not in itselfe, but in the harts of men only.

Q. What thing then craue we heere first?

A. Our fathers honoz, & glozie in this world.

Q. When, and how is this done?

A. When with heart, mouth, and deede, he is extolled aboue all things.

Q. How are men brought to do this?

A. By the liuely knowledge of his maiestie.

Q. How can his vnsearchable maiestie be knowne?

(works.)

A. By his word, sacraments, and manifold

Q. What should me learne by these names?

A. His infinite power, goodnesse, mercie, iustice, prouidence, truth, and constancie, &c.

Q. Is it not inough that we our selues honour his name?

A. No, but we should desire and labour, that
the

the same be done in all men according to our power and vocation.

Q. When, and where should we do this?

A. In prosperitie, and aduersitie, priuately, and publikely. (works?)

Q. What if we finde fault with his word or

A. Then we extoll our name, and prophane his holy name.

Q. What if we be nothing moued at the prophaning of his name?

A. Then are we not the sonnes of God.

Q. From whence doth this petition flow?

A. frō a behemēt affectiō to our fathers glory

Q. What is this affection to vs?

A. A plaine testimonie of our adoption.

Q. What desire we, when we pray for his kingdome?

A. That he might raigne more and more in the hearts of his chosen.

Q. When is this thing done?

A. When the Spirit refozmeth, and ruleth our hearts.

Q. What other thing aske we heere?

A. That y^e tyranny of sathan be beaten down.

Q. To what purpose serueth the third petition.

A. Through it the other two are performed.

Q. Declare that more plainly?

The sixt part is

A. His name is sanctified, and he raigneth when his will is done. (will ?

Q. Are not all things cōpelled to obey his

A. Yea, but we speake heere of mens voluntary obedience.

Q. How can that be proued ?

A. By the comparison heere added.

Q. When shall these three petitions be performed perfectly ?

A. Neuer in this world, by reason of our corruption. (be ?

Q. Why pray we for the things that wil not

A. We craue alwaies what ought to be, and once shall be done.

Q. But all those things shall come to passe, whether we pray or not ?

A. No doubt, yet herein we declare our good will to our Fathers glorie.

Q. What should we gather of this ?

A. This, that he is not the child of God, that seeketh not this befoze all things.

Q. Pray we not heere against our owne naturall willes ?

A. Yes no doubt, for we desire them to be reformed, according to Gods will.

The second part. (bread ?

Q. What thing meane we by our daily

A. All things needfull for this present life.

Q. But

Q. But he commandeth vs to labour for it?

A. Our labours are vaine without his blessing. Psal. 127. 8.

Q. Why call we it ours, seeing it is his gift?

A. Because wee aske no more then is giuen vs by lawfull meanes.

Q. Why aske we for this day onely?

A. To teach vs to be content with his present prouision. Heb. 13. 9.

Q. Then must we beg daily at his hand?

Q. Wherein standeth our felicitie, to depend vpon him daily.

Q. Haue the rich need of this daily seeking?

A. Yea no doubt, for riches haue not alwaies the blessing of God. (ons?)

Q. What aske wee in the other two petiti-

A. The continuall comfort of our soules.

A. Why seeke wee the comfort of our bodies first?

A. To assure vs the better of our spirituall comfort.

Q. Declare that?

A. If hee take care of our bodies, how much more shall he prouide for our soules.

Q. What seeke we in this fift petition?

A. Remission of our sinnes, or spiritual debts.

Q. Why are our sinnes called debts?

A. Because they bind vs to an euermorling pain.

Q. Wherefore

The sixth part is

Q. Wherefore craue we free remission?

A. Because by no meanes we can satisfie for them.

Q. Is the paine remitted freely with the sin?

A. Yea, for Christ satisfied fully for vs.

Q. Should euery mā pray thus continually?

A. Yea, for all flesh is subiect to sinne.

Esay. 6. 4.

Q. But sometimes men do good thinges?

6. A. Yet they sinne in the best thing they doe.

Q. What profit get we by this petition?

A. By this way onely both we, and our works please God.

Ephc. 4.

Q. VVherefore is the condition added?

32. A. To put vs in remembrance of our duety.

Q. VVhat is our duetic?

A. To forgive freely all offences done to vs.

Q. Is this the cause wherefore we seeke remission?

A. No, but wee alleage it for a token that wee beare the inwarde seale of Gods children.

Q. Which is that inward seale of GODS Children? (giue.

A. The image of God, who doeth freely for:

Q. VVhat doeth this image work in all his Children?

A. Free remission of all offences don to them.

Q. VVhat are they that will not forgive?

A. Those that beare not the image of our hea-
uently

uenly father.

Q. What thing aske we in the last petition?

A. Defence agynst all temptations to euill.

Q. Hath euerie man neede of this defence?

A. Yea no doubt, for without it, no fleshe can stand.

Q. VVherefore, seeing we haue the spirit?

A. Because the daungers are great and many, within and without vs.

Q. By what way are we preserued from these temptations?

A. By the mighty power of the spirit, working in vs.

Q. Doth God draw any mā to wickednesse.

A. No, for that is contrary to his nature.

Q. VVhy then aske we this of God?

A. Because no man is led in sinne without his willing permission.

Q. VVho doth lead men properly to sinne?

A. Sathan, and mens owne wicked lusts.

1. Pet. 5. 8.

Q. VVhen doth God willingly permit men to be led?

A. When he deliuereth them to Sathan, and their owne lusts.

1. am. 1.

14.

Q. What moueth our good God to do this to men?

A. His iustice prouoked through their ingratitude.

Q What

The sixth part is

Q. What meaneth Satan to lead men from sinne to sinne? (man.

A. Malice conceiued both against GOD and

Q. Doth all kinde of temptations proceede of Satan? (also.

Iam. 1. 2.

A. No, for God oftentimes doth tempt men

Q. When, and how doeth he this?

A. When hee offereth occasions to discover their hearts.

Q. What things are discovered then?

A. Notable gifts of his, or monstrous sinnes of theirs. (tried?

Q. Should wee desire that wee be not thus

1. Pet 4.

A. No, for that were not profitable for vs.

19.

Q. What should we gather of these last per-
titions?

A. That wee commit both bodie and soule to
Gods providence.

Q. What other should we obserue?

A. That wee pray for the welfare of our bre-
thren. (praier?

Q. May wee chaunge the forme of this

A. Wee may chaunge the wordes, but not the
sence.

Q. But euerie may may pray particularlie
for himselfe?

A. Yet hee may not exclude the welfare of his
brethren.

Q. Are

Q. Are all things needeful for vs contained in this praier.

A. Yea, seeing the wisdom of God gaue it.

Q. What time chiefly should we vse praier?

A. At all times, but principally in time of trouble. (ons?)

Q. What if God delay to graunt our petiti-

A. Wee should continue in praier with patience and hope.

Psal. 50.
15.

Q. What should we hope of his long delay?

A. That he will turne all thinges to our comfort.

Eph. 6.
18.

Q. VVhat meaneth the clause added here, for thine is, &c.

A. It declarcth the cause and ground of our praier to God.

Q. VVhat other thing are we taught here?

A. That we should conclude our prayers with thanks.

The 7. part is, the fourth part of Gods honour which is, Thankesgeuing.

Q. VVhat thing is Thankes, or Praising of God?

A. It is to acknowledge him to be the Author and fountaine of all good thinges.

Q. May we not giue thanks to Aungels or Saints?

A. No:

The sixth part is

A. No, for that were manifest idolatry.

Q. Should we not be thankfull to men?

A. Yea, but the chiefe praise pertaineth to God.

Q. How should we praise our God?

A. With minde, heart, mouth, and workes.

Q. What rules of thankesgiuing haue we?

A. The Scripture, and examples of his seruantes.

Q. For what cause should we praise him?

Psal. 103. 2. A. For his infinite benefites, corporall and spirituall.

Q. But we are oftentimes in great misery?

A. Yet for that also we should praise him.

Q. Wherefore for that?

Rom. 8. 28. A. Because hee turneth al things to our comfort.

Q. By whom should we praise him?

A. By Iesus Christ onely.

Q. Wherefore by him onely?

A. Because through Christ onely we receiue his graces.

Q. Where should we praise God?

A. Both publikely, and priuately.

Q. How long should we praise him?

A. So long as we enioy his benefites.

Q. How differ prayer and thankes-giuing?

A. Prayer seeketh, and thanks graunteth our prayer heard, or delayed for our comfort.

Q. What

Q. VVhat other difference is there?

A. Prayer in a part may cease for a time, but not thanks.

Q. VVhat is the cause of that?

A. Because we haue alwaies some benefits of God.

Q. How should we then begin, and end our praier?

A. Euer-moze with thankes-giuing to our God.

Q. Had the Fathers sacrifice of praise?

A. Yes, and all that we doe in faith, is a sacrifice of thanks.

Q. What may we gather of all that we haue spoken?

A. That this is life eternall, to know GOD Iohn. 17. thorough Iesus Christ, and to honour him 3. aright.

Q. What are these foure partes of Gods honour?

A. They are his onely seruice pleasing him.

Q. VVhat are these foure partes to vs?

A. Infallible seales of our election, and saluation.

Q. By whome are we kept in this estate?

A. By the power of the holy spirite.

Q. VVhat instrumentes vseth hee for this purpose?

A. The

The 8. part of the Instruments

A. The worde, the sacraments, and ministry of men.

The 8. part is, of the outward instruments of our saluation.

Of the word of God.

Q. **W**Here shall we finde the word?
A. In the holy scriptures.

Q. How shoulde wee behaue our selues towards the word?

1. Thess. 2. 5. A. Wee shoulde love, receiue, and obey it, as Gods eternall trueth.

Q. But it commeth to vs by men onely?

A. Yet alwaies wee should receiue it, as sent of God.

Q. VVho can assure vs of this?

A. The holy Spirite onely, working in our hearts.

Q. How should we vse the word?

A. We should read it, and here it reuerently.

Q. May the common people reade the Scriptures? (them.)

A. They may, and are commaunded to reade

John. 5. 39. Q. May they haue them in their owne language?

A. I no doubt, for otherwise they could not profite.

Q. Is not priuate reading sufficient for vs?

A. No,

A. No, if publike teaching may be had.

Q. How may that be prooued?

A. Thus, as the Ministers are commaunded to teach, euen so are wee commaunded to heare them.

Q. How far should we obey their doctrine?

A. So far as it agreeth with the word.

Q. How long should we continue in hearing.

A. As long as wee liue, and teaching may be had.

Q. What neede is there of this contiuaall hearing?

A. Because we are both ignorant, and forgetfull.

Q. What shall wee iudge of them that will not heare?

A. They refuse the helping hand of God.

Q. What shall we do when preaching cannot be had?

A. We should read the Scriptures with all diligence.

Q. What if we cannot read them?

A. We should haue recourse to them that can reade.

Q. But the Scriptures are obscure & hard?

A. The holie Spirit will helpe the wel-willers.

F

Q. What

The 8. part of the Instruments

Q. What if we bee once well instructed by our Pastors?

A. Yet wee must continue in this schoole to the ende.

Q. Wherefore that, if we be once sufficiently instructed?

A. **G D D** hath established this order in his Church because we neede continually to be instructed.

Q. What followeth vpon this?

A. The ministers or Pastors are needeful for vs.

Q. But they are commonly neglected and contemned?

Luke. 10. A. Who so contemneth them, contemneth
19. God, and his owne saluation.

Q. What shoulde this continuall exercise worke in vs?

A. Increase of faith and godlines of life.

Q. What if these two things followe not?

A. Then in vaine is our reading and hearing.

Q. What other thinge is ioyned with the word for our comfort?

A. The holy Sacraments of Iesus Christ.

Of the Sacraments in generall.

Q. What is a Sacrament?

A. A sensible signe, and seale of Gods fauour offered and giuen to vs.

Q. To

Q. To what ende are the Sacraments giuen?

A. To nourish our faith in the promise of God.

Q. How can sensible signes do this?

A. They haue this office of God, and not of themselves.

Q. It is the only office of the spirite to nourish our faith?

A. Yet they are added as effectuell instruments of the spirite.

Q. From whence then commeth the efficacy of the Sacraments?

A. From Gods holy spirit onely.

Q. What moued God to vse this kinde of teaching?

A. Because it is naturall to vs to vnderstand heauenlie thinges, by sensible, and earthlie thinges.

(ments?)

Q. May wee bee saued without the sacra-

A. Yea, for our saluation doth not absolutely depend vpon them.

Q. May we refuse to vse the Sacraments?

A. No, for then we should refuse the fauour of God.

Q. Do all men then receiue the fauour of God by them?

A. No, but onely the faithfull receiue it.

Q. How the are they true seales to al men?

A. They offer Christ cruely to all men.

The 8. part of the Instruments

Q. When are the Sacraments fruitfull?

A. When we receiue them with faith.

Q. Is there any vertue inclosed in them?

A. None at all, for they are but signes of heauenlie misteries.

Q. What should our faith seeke by them?

A. To be led directly to Iesus Christ.

Q. If they require faith first, how can they nourish faith?

A. They require some faith first, and then they nourish the same.

Q. Are wee not infidels when wee neede signes?

Luke. 11. **A.** No, but rather we are weake in faith.

29. **Q.** What then is our estate in this life?

A. Wee are alway imperfect, and weake in faith.

Q. What then should we do?

A. Wee shoulde vse diligently the worde, and the Sacraments.

*How the Sacraments and the worde,
differ and agree.*

Q. How doe the Sacraments differ from the worde?

A. They speake to the eye, and the worde to the eare.

Q. Speak they other things than the word?

A. No,

A. No, but the same diuersly.

Q. But the word doth teach vs sufficiently.

A. Yet the Sacramentes with the worde doe it more effectually.

Q. What then are the Sacramentes to the worde?

A. They are sure and authentike seales giuen by God. (word?)

Q. May the Sacraments bee without the

A. No, for the word is their life.

Q. May the word bee fruitfull without the Sacraments?

A. Yea no doubt, but it woorketh more plentifully with them.

Q. What is the cause of that?

A. Because more senses are mooued to the comfort of our faith.

The parts of the Sacraments.

Q. What are the principall partes of a Sacrament?

A. the external action, and the inward signification.

Q. How are they ioyned together?

A. Euen as the word, and the signification.

Q. What similitude haue the Sacramentes with the thing signified by them? (ties.

A. Great similitude in substance and in quali-

The 8. part of the Instruments

Q. What signifieth the substance of the Elements?

A. The verie substance of Christs bodie.

Q. VVhat if the substance of the Elements were not there?

A. Then they were not true Sacraments of Christs body.

Q. What meane the naturall qualities of the Elements?

A. The spirituall qualities giuen by Christ.

Q. What signifieth our neere coniunction with the Sacraments?

A. Our spiritual union with Iesus Christ, and among our selues.

Q. What meaneth the outward giuing and taking?

A. The Spirituall giuing and taking of Christ.

Q. What meaneth the naturall operation of the Elements?

A. The spirituall operation of Christ in vs.

Q. Are these things onely signified by the Sacraments?

A. No, but they are also giuen and sealed by by the spirit.

Q. Who may giue the seale of these things?

A. God onely may giue the Seale of his promise,

*Of the Minister, and order of the
Sacramentes.*

Q. Who may administer the Sacraments?

A. Onely the minister of the word of God.

Q. After what manner should they be ministred?

A. According to the order giuen by Christ.

Q. How are they sanctified, consecrated, or blessed?

1. Cor. 11.
23.

A. By the practise of the order, commaunded by Christ.

Q. What is it to consecrate, or blesse a Sacrament?

A. It is to applye a common thing to an holy vse.

Q. Who may do this?

A. God onely, and we at his commaundement.

Q. Doeth the consecration, or blessing chaunge the substance of the Elements?

A. No, but it chaungeth the vse onely.

Q. How long remaine they holy?

A. So long as they are vsed in that action.

Q. VVhat are they after that vse?

A. Common things as before.

Q. Doe the Sacraments profit all the recei-
uers, when they are administred?

A. No, seeing they are receyued by some

The 8. part of the Instruments

without faith for a time.

Q. Then the wordes of consecration haue no force?

A. They haue no force to imprinte any qualitie in the Elementes of vertue, or holynesse.

Q. To whom then are they spoken?

A. To the receiuers, and not to the Elements.

Q. What is the office of those wordes of Blessing?

A. To testifie the will of God to the people.

Q. In what language should they bee spoken?

A. In the receiuers owne language.

Q. Where should the Sacramentes bee administered?

A. Publikely before the congregation.

Of the Receiuers.

Q. To who should the Sacraments be giue?

A. To all the members of the Church in due time.

Q. How should the Sacraments be receiued?

A. In a liuely faith, and true repentance.

Q. What if faith and repentance be not?

A. Then double condemnation is sealed vp.

Q. Can the sinnes of the Ministers, or others hurt vs?

A. No,

A. No, for they are Gods ordinances.

Q. How should we prepare our selues?

A. We should try our knowledge, faith, and repentance.

1. Cor. 11.
28.

Q. Should these gifts be perfect in vs?

A. Not so, but they should be sound, and without ypocrisie.

2. Cor. 13.
5.

The causes, and number of the Sacraments.

Q. To what end are the Sacraments vsed?

A. For the nourishment of our faith, and for an open protestation of our religion before men.

Q. To what other end serue they?

A. They craue the increase of newnesse of life, with brotherly loue and concord.

Q. Did the Sacraments of the ould Testament serue for the same vses?

A. Yea no doubt, as the Prophets, and Apostles do testifie.

Q. How many Sacraments hath Christ geuen vs?

A. Two only, Baptisme, and the Lodes supper.

Q. Wherefore haue we only these two Sacraments?

A. Because we neede both to be receiued, and also fedd in Gods family.

Q. The

The 8. part of the Instruments

Q. The Fathers had very many Sacraments?

A. Yet they had but two principals: that is, Circumcision, and the Pascheouer.

Q. What did these two testifie to them?

A. Their receiuing, and continuall feeding in Gods household.

Of the Sacrament of Baptisme.

Q. What is the signification of baptisme?

Tit. 3. 5.

A. Remission of our sinnes, and regeneration.

Q. What similitude hath baptisme with remission of sinnes?

A. As washing cleseth the body, so Christs bloud our soules.

Q. Wherein doth this clesing stand?

Rom. 6.

3. 4. &c.

A. In putting away of sinne, and imputation of iustice.

Q. Wherein standeth our regeneration?

A. In mortification, and newnesse of life.

Q. How are these things sealed vp in bap-

A. By laying on of water. (tisme?)

Q. What doth the laying on of the water signifie?

A. Our dying to sinne, and rising to righteousness.

Q. Doth the externall washing worke these things?

A. No,

A. No, it is the worke of Gods holy spirit only.

Q. Then the Sacrament is a bare figure.

A. No, but it hath the veritie ioyned with it.

Q. Do all men receaue these graces with the sacrament?

A. No, but only the faithfull.

Q. What is the ground of our regeneration?

A. The Death, Buriall, and Resurrection of Christ.

Q. When are we partakers of his death, and resurrection?

A. When we are made one with him thorough his spirit.

Q. How should we vse baptisme aright?

A. We should vse it in Faith, and Repentaunce.

Q. How long doth baptisme worke?

A. All the dayes of our life.

Of the Baptisme of Children.

Q. How then may little children receyue baptisme?

A. Euen as they receiued Circumcision vnder the lawe.

Q. Vpon what ground were they Circumcised?

A. Vpon the ground made to the Fathers, and their seed, Gen. 17. Act. 7. vers. 8.

Q. Haue

The 3. part of the Instruments

Q. Haue we the like promise for vs, and our children ?

A. I no doubt, seeing Christ came to accomplish the same to the faithfull. (tisme?)

Q. What if our children die without bap-

A. Yet they are saued by the promise.

Q. Why are they baptised, seeing they are yong, and vnderstand not ?

A. Because they are of the seed of the faithfull.

Q. What comfort haue we by their baptism ?

A. This, that we rest perswaded, they are inheritours of the kingdome of heauen.

Q. What should that worke in vs ?

A. Diligence to teach them the way to saluation.

Q. What admonition haue they heereby?

A. That they should be thankfull, when they come to age.

Q. What thing then is baptism to our children ?

A. An entrie into the Church of God, and to the holy supper.

Q. How doth baptism differ from the supper ?

A. In the Element, Action, Rites, and signification.

Q. Wherefore is baptism once administered

1. Cor. 7.

14.

sted only ?

A. Because it is inough to be once receiued into Gods familie.

Q. Why is the Lords supper so often administered ?

A. Because we haue neede to be fed continually.

Q. Why is not the Lords supper ministred also to infants ?

A. Because they cannot examine themselves.
Of the Sacraments of the Lords supper.

Q. What signifieth the Lords supper to vs ?

A. That our soules are fed with the body, and bloud of Christ. (wine ?

Q. Why is this represented by bread and

A. Because what the one doth to the body, the same doth the other to the soule spirituallly.

Q. But our bodies are ioyned corporally with the Elements, or outward signes.

A. Euen so our soules are ioyned spirituallly with Christ his body. (him ?

Q. What neede is there of this vnion with

A. Otherwise we cannot enioy his benefites.

Q. Declare that in the sacrament.

A. As we see the Elements giuen to feede our bodies : Euen so we see by faith Christ gaue his body to vs, to feede our soules.

Q. Did he not giue it vpo the crosse for vs ?

A. Yea,

The 8. part of the Instruments

A. Yea, and heere he giueth the same body to be our spirituall foode, which we receiue and feede on by faith.

Q. When is his body and bloud our food?

A. When we feele the efficacie and power of his death in our consciences.

Q. By what way is this done?

A. By his offering, and our receiuing it.

Q. How doth he offer his body & bloud?

A. By the word, and Sacraments.

Q. How receiue we his body and bloud?

A. By our owne liuely faith only. (faith?)

Q. What followeth vpon this receiuing by

A. That Christ dwelleth in vs, & we in him.

Q. Is not this done by the word, and Baptisme?

A. Yea, but our ioyning with Christ is more euident, and manifest heere.

Q. Wherefore is it more euident?

A. Because it is expessed by meate & drinke ioyned with vs inwardly in our bodies.

The partes of the Sacrament, and their signification. (vs?)

Q. What signifieth this bread and wine to

A. Christes body and bloud once offered vpon the crosse for vs, and now giuen to vs to be the foode of our soules. (bread?)

Q. What signifieth that breaking of that

A. The

A. The breaking and suffering of Christs bodie vpon the crosse. (wine ?

Q. What meaneth the powring out of the

A. The shedding of his bloud, euen to y^e death.

Q. Whereunto then doth the supper leade

A. Directly to y^e crosse & death of Christ. (vs?

Q. Should we offer him again for our sins ?

A. No, for Christ did that once for all vpon the crosse.

Heb. 10.
14.

Q. What things are we commanded to do heere ?

A. To take it, eate it, and drinke it, in his remembrance.

Mat. 26.
26.

Q. What meaneth the giuing of that bread and wine ?

A. The giuing of Christs body and bloud to our soules.

Q. Is it not first giuen to our bodies ?

A. No, for it is the only foode of our soules.

Q. What signifieth the taking of that bread and wine ?

A. The spirituall receiuing of Christs body in our soules.

Q. What meaneth our corporall eating and drinking heere ?

A. Our spirituall feeding vpon the body and bloud of Christ.

A. By what way is this done ?

A. By

The 8. part of the Instruments

A. By the continuall exercise of our faith in Christ.

Q. What meaneth the neare coniunction we haue with meate, and drinke?

A. That spirituall vnion, which we haue with Iesus Christ.

Q. What signifieth the comfort which we receiue of meate, and drinke.

A. The spirituall fruits, which we receiue of Christ. (heere?)

Q. Why is both meate, and drinke giuen

A. To testifie that Christ onely is the whole foode of our soules.

Q. Doth the cup appertaine to the common people?

A. Yea, and the wisdom of God did so teach vs, and commaund. Math. 26. 27.

Q. Is Christes body, & blood in that bread, and wine?

A. No, his body, and blood is only in heauen. AA. 3. 21.

Q. Why then are the Elements called his body and blood?

A. Because they are sure seales of his body, and blood giuen to vs.

Christes naturall body is receiued.

Q. Then we receiue only the tokens, and not his body.

A. We receiue his very substantiall body, and blood,

bloud, by faith.

Q. How can that be prooued?

A. By the truth of his word, and nature of a sacrament.

Q. But his naturall body is in heauen?

A. In no doubt, but yet we receiue it in earth by faith.

Q. How can that be?

A. By the wonderfull working of the holie spirit.

Q. What thing should we beholde in this Sacrament?

A. The visible foode of our bodies, and the inward foode of our soules.

Q. Should we seeke the food of our soules in the Elements of bread and wine?

A. No, for they were not giuen to that end.

Q. To what end then were they giuen?

A. To leade vs directly to Christ, who only is the foode of our soules.

Q. What profit shall our bodies haue by this Sacrament?

A. It is a pledge of our resurrection by

Q. Wherefore that? (Christ.

A. Because our bodies are pertakers of the signe of life.

The order and vse of this Sacrament.

Q. How should this Sacrament be admini-
G
stred

The 8. part of the Instruments

stred and vsed?

A. As Christ with his Apostle did practise and commaund.

Q. May the Minister alone vse it in the name of the rest?

A. No, for it is a common & publike banquet.

Q. What thing maketh this action holy?

A. Christes ordinaunce practised by the lawfull Minister.

Q. How is it made fruitfull?

A. Through the true faith of the receiuers.

Q. To whome should this Sacrament be giuen?

A. To all that beleue, and can examine themselves.

How we should prepare our selues.

Q. What should they examine?

A. If they be liuely members of Christ.

Q. How may they know this secret?

A. By their owne faith and repentance.

Q. How may faith and repentance be knowne?

A. By their fruits, agreable to the first and second Table.

Q. But all mens faith and repentance is imperfect.

A. Therefore we come to the Sacrament for remedie.

Q. What

Q. What kinde of faith and repentance is required?

A. That which is true, byright, and not counterfaited.

Q. What receiue they that come with guilty conscience?

A. They eate & drinke their own damnation.

Q. How can Christ receiued, bring damnation?

A. He is not receiued with the wicked, but refused, and that by dissimulation, and abuse of the Sacrament.

Q. Then it is best to abstaine from the Sacrament.

A. We are not so commaunded, but to examine and prepare our selues.

1. Cor. 11.
28.

Q. What if men cannot examine theselues?

A. Then they should reade the Scriptures, and consult with their Pastors.

Q. What if men will not vse these meanes?

A. Then they deceiue themselves, and abuse the Sacrament.

Q. What if the Minister admit such carelessse men?

A. He doth then prophane this holy Sacrament.

Of the Ministry of Men, and the Discipline.

Q. How should men be excluded from the

The 8. part of the Instruments

Sacrament?

Math. 18.

17.

A. By the iudgement of the Elders of the Church.

Q. What kind of men should be excluded?

A. All Infidels and publique flanderers of the Church.

Q. What if their crime be secret?

1. Cor. 5.

21.

A. Then they should be left to their owne iudge.

Q. Wherefore are men excluded from the Sacraments?

A. Least they should hurt themselves, flander the Church, and dishonour God.

Q. By whome, and when should such persons be admitted?

2. Cor. 2. 7

A. By the Eldership, after such tryall of their repentance. (Church)

Q. Who established this order in the Church?

Mat. 18.

A. Iesus Christ by his word, & his Apostles

1. Cor. 5.

Q. What is the office of this Eldership?

Rom. 12.

8.

A. They should watch vpon the maners of men, and exercise the discipline.

Q. What authoritie haue they?

A. Authoritie to binde and lose in earth.

Q. May they do this at their own pleasure?

A. No, for their authoritie is bound to Gods word

Q. Wherein then serueth the ciuill Magistrate?

A. To

A. He should cause all things to be done, according to Gods word, and defende the Discipline.

Q. Doth the care of the Religion appertain to him?

A. I no doubt, seeing he is raised chiefly for this cause.

Q. May the Magistrate vse the office of the Ministers?

A. No, but he chargeth them to vse their owne office.

Q. What may the Eldership do to the Magistrate?

A. Admit him to the Sacraments, or exclude, according to the word of God.

Q. May the Minister vse the office of the Magistrate?

A. No, for they should not be intangled with worldly affaires. 2. Tim.
2.4.

Two Iurisdctions in the Church.

Q. How many Iurisdctions are then in the Church?

A. Two, one spirituall, and an other ciuile.

Q. How do they agree in the Church?

A. As the mouth and hand of God.

Q. To what ende were they established in the Church?

A. For the planting and preservation of the

The 8. part of the Instruments

the same.

Q. How farre should we obey these Iurisdiccions?

A. So farre as their commaundement agreeth with the word.

Q. What should we do, when they are both against the Church?

A. We should remaine with the Church of God.

Q. But they will say the Church must needs be with them.

A. We should trie their sayings by the tokens of the true Church.

Q. What are these tokens or markes?

A. The word, the Sacraments, and Discipline rightly vsed.

Q. What if no order of Discipline be among them?

A. Then we should remaine with the word and Sacraments.

Q. But what if both the word and Sacraments be corrupted?

A. Then we should not ioyne our selues with that companie.

Q. But what if they receiue the name of the true Church?

A. So did Satan cloathe himselfe with the Angell of light, for the further blinding of the

the world.

Q. But what shall men do when they know not another Church?

A. Let them content themselves with true faith in Christ.

Q. But then they are deuided from the Church.

A. Not from the true Church, and bodye of Christ.

Q. How can that be proued?

A. Thus: all that are united with Christ, are ioynd with the Church.

Q. Which of these two vnions is first and cause of the other?

A. Our mysticall and spirituall vnion with Iesus Christ. For we are ioynd with all the Saints of God, because we are ioynd first with God in Christ.

Q. What comfort then is our societie with the Church to vs?

A. A singular comfort, chiefly when we are persecuted by the bastard Church, and Tyrants of the world.

Q. What is the comfort to vs?

A. This, that they cannot seperate vs from Christ and his members, albeit they sepe-
rate vs from their wicked societie.

The 9. part of the first cause

9. The 9. part is. Of the first cause and progresse of our saluation, and ende of all flesh.

Q. Of what fountaine doth this our stabilitie flow?

Eph. 1. 4.

A. Out of Gods eternall and constant election in Christ.

Q. By what way commeth this election to vs?

Rom. 8.

A. By his effectuall calling in due time.

30.

Q. What worketh his effectuall calling in vs?

A. The obedience of faith.

Q. What thing doth faith worke?

A. Our perpetuall, and inseperable vnion with Christ.

Q. What worketh this vnion with Christ?

A. A mutuall communion with him and his graces.

Q. What worketh this communion?

Rom. 4.

6. 7. 8.

A. Remission of sinnes, and imputation of iustice.

Q. What worketh remission of sinnes, and imputation of iustice?

Rom. 5. 8.

A. Peace of conscience, and continuall sanctification.

Q. What worketh sanctification?

Rom. 12.

3.

A. The hatred of sinne, & loue of godlinesse.

Q. What

Q. What worketh the hatred of sinne?

A. A continuall battel against sinne.

Q. What worketh this battell?

A. Continuall desire to profite in godlinesse.

Q. What worketh this desire?

A. An earnest studie in the word of God.

Q. What worketh this earnest studie?

A. A further knowledge of our own weaknes and Gods goodnesse.

Q. What worketh this knowledge in vs?

A. An earnest calling vpon God for helpe.

Q. VVhat worketh this earnest calling?

A. Victorie against Satan and sinne.

Q. VVhat worketh this victorie?

A. A liuely experience of Gods fauour.

Q. VVhat worketh this liuely experience?

A. Boldnesse to fight, and sure hope of further victorie.

Q. VVhat worketh this sure hope?

A. An vnspeakeable ioy of heart in trouble.

Q. VVhat worketh this ioy of heart?

A. Patience to the ende of the battell.

Q. VVhat worketh patience in vs?

A. Stoutnesse of heart to the finall triumph.

Q. What worketh this stoutnesse of heart?

A. A plaine defiance against Satan and sinne.

Q. VVhat is this defiance?

A. The beginning of the eternall life in vs:

Q. VVhat

The 9. part of the first cause

Q. What is this beginning to vs?

A. A sure seale of our election, and glorification.

The certaintie of adoption.

Q. May not this seale bee abolished thorough sinne?

A. No, for these giftes are without repentance.

Rom. 11.
29.

Q. But many fall shamefully from God.

A. The spirite of adoption rayseth all the chosen againe.

Q. But many are neuer raised againe.

A. These were neuer the chosen of God.

Q. Yet both they and the Church beleued otherwise.

A. They deceiued themselves, but the church iudgeth charitably.

Q. Then faith is not certaine.

A. True faith is euer certaine to the beleeuers.

Q. VVhat certainty hath euerie one of his faith?

Rom. 8.

16.

A. The testimony of the spirite of adoption with the fruites.

Q. But manie glorie in this testimonie in vaine.

A. Yet this testimonie is most sure and certaine.

Q. Why

Q. Why then are so many deceiued by this way?

A. Because they glorie in a ffaith without fruites.

Q. How may we eschewe this daunger?

A. By the right tryall of our adoption.

James. 2.

6. 17. 18.

&c.

The tryall of our adoption.

Q. Where should we begin our triall?

A. At the fruites of faith and repentaunce.
Because they are best known to our selues and others.

Q. What if we begin at election?

A. Then we shall wander in darkenesse.

Q. But Gods election is most cleare and certaine.

A. It is cleare and certaine in it-selfe, but it is not alway certaine to vs in speciall.

Q. When is it certaine to euery one of vs?

A. When it may bee felt and knowne by the fruites.

Q. But this exact triall hath brought some to desperation.

A. Yet Gods elect are alwaies sustained, and finally comforted.

Q. Yet this triall is troublesome to mens consciences.

A. But at length it bringeth great peace of conscience. 2. Cor. 2. 4.

The 9. part of the first cause

conscience.

Q. VVhen and how is that?

A. When after the feeling of Gods iudgements wee taste of his mercy againe more abundantly.

Q. VVhy are Gods elect so oft thus troubled in minde?

A. Because that they may the better feele and know the mercy of God.

Q. VVhy do worldly men esteeme so little the mercie of God?

A. Because they taste not thoroughly of his Justice.

Q. VVhat thinge then is trouble with the comfort of the spirit?

A. Seale of Gods loue, and a preparation to life eternall.

Q. VVhat is prosperitie without the taste of the Spirite?

A. A token of Gods wrath, and a way to perdition.

Q. But some are troubled in minde without any reliefe?

A. Such men begin their hell with Cain.

*Of the last and eternall estate of
mankinde.*

Q. VVhat then shall be the finall end of all flesh?

A. Either

A. Either life, or death eternall, without any change.

Q. VVith whom and where shall the faithfull be?

A. VVith God in heauen, full of all ioy and felicitie.

Math. 25.

Q. VVith whome and where shall the wicked be?

A. VVith Satan in hell, oppressed with infinite miseries.

Math. 25.

41.

Q. Are these two endes certaine and sure?

A. Yea no doubt, seeing the meanes are certaine and sure.

Q. VVhich are these sure meanes?

A. Faith, and infidelitie with their fruites.

Q. What maketh these meanes sure?

A. Gods most iust and constant will reuelled in his word.

Q. VVhen ordained hee these meanes and endes?

A. Before all beginnings in his secret counsell.

Q. To what end did he this?

A. That his mercy and Justice might shine perfectly in mankind.

Q. How was this brought to passe?

Rom. 9. 1.

A. Through the creation of man in vprightnesse, and his fall from that estate.

13.

Q. What

The. 9 part of the first cause

Q. What followed vpon this fall of man?

Rom. 11.

31.

A. All men once were included vnder sinne and most iust condemnation.

Q. What serued this for his mercy and iustice?

A. Hereby occasion was offered both of mercy and iustice.

Q. To whome was mercie promised and giuen?

Rom. 9.

A. Onely to his chosen Children in Christe, which are called the vessels of mercy.

Q. How doeth he shew mercy to them?

Rom. 9.

23.

A. He giueth them the meanes whereby they come assuredly to life eternall.

Q. Vpon whome doeth he shew iustice?

A. Vpon al the rest of Adams posteritie, which are called the children of wrath.

Q. When doth he this?

A. When he suffereth them patiently to walke according to theyr owne corrupt nature.

Q. What foloweth vpon that walking?

A. Eternall perdition infallible, according to Gods eternall decree.

Q. Doeth God compell you to walke that way?

A. No, but they willingly doe embrace it against his word.

Q. How can men willingly embrace the waie

way of perdition?

A. Because they are blinded and corrupted by Sathan and their owne lustes.

Q. May they imbrace the way of life?

A. No, they refuse it necessarily, and yet freely without any compulsion.

Q. From whence commeth this necessitie?

A. From the bondage of sinne, wherein they were cast by the fall of Adam.

Q. Is all Adams posteritie equally in the same bondage?

A. Yea no doubt, but yet the chosen are redeemed through Christe, and the others iustlie left in their naturall estate.

Q. What thinges shalbe seene perpetuallie in vessels of wrath?

A. The glory of Gods eternall and fearefull iustice,

Q. VVhat shall bee seene in the vessels of mercy?

A. The perpetuall praise of his mercy and goodnes, through Iesus Christ our Lorde. To whome with the father and the holie spirite, bee all honour and glorie eternally. So be it.

A

A short and generall confession of the true Christian faith, and Religion, according to Gods word, and actes of our Parliament, subscribed by the Kinges Maiestie and his household, with sundry others to the glorie of God, and good example of all men. At Edenbrough the 20. of June 1580. and in the 14. yeare of his Raigne.



We all, and euery one of vs under witten, protest that after long and due examination of our owne consciences, in matters of true and false Religion, are now thoroughly resolved in the truth by the word and spirite of God. And therfore we beleue with our hearts, confesse with our mouthes, and subscribe with our hands, and constantly affirme before God and the whole world, that this is only the true christian faith, and religion, pleasing God, and bringing saluation to man, which is now by the mercy of God reueiled to the world, by the preaching of the blessed Gospell, and is receiued, beleueued, and defended by many and sundry

our notable Churches, and Realmes, but chiefly by the Church of Scotland, the Kinges Maiestie, and three estates of this Realme, as Gods eternall truth, and onely ground of our saluation, as more particularly is expressed in the confession of our faith, established, and publicly confirmed by sundry Actes of Parliaments and now of a long time hath bin openly professed by the Kinges Maiestie and whole body of this Realme, both in city and countrey.

To the which confession and forme of Religion, we willingly agree in our consciences in al pointes, as vnto Gods vndoubted trueth and veritie, grounded onely vpon his written worde. And therefore wee abhorre and detest all contrary religion and doctrine: but chiefly all kinde of Papistrie in generall, and perticular, euen as they are now damned and confuted by the worde of God, and Church of Scotland.

But in speciall wee detest and refuse the usurped authoritie of the Romaine Antichrist over the Scriptures of God, over the Church, the ciuil Magistrates, and consciences of men: all his tyrannous lawes, made vpon indifferent thinges against our christian libertie, his erroneous doctrine against the sufficiencie

The tenth part is

of the written worde, the perfection of the Law, the office of Christ, and his blessed gospel, his corrupted doctrine concerning originall sinne, our naturall inhabilitie, and rebellion to Gods law, his blasphemie against our iustification by faith only, our imperfect satisfactiō and obedience to the law: the nature, number & vse of the holy sacraments. We detest his false bastard sacraments, with all his rites, ceremonies, and false doctrine, added to the ministratiō of the true Sacraments, without the worde of God, his cruel iudgement against infants departing without the Sacrament, his absolute necessitye of Baptisme, his blasphemous opinion of Transubstantiatiō, or reall presence of Christs bodie in the Sacrament, and receiuing of the same by the wicked, or bodyes of men, his dispensations with solemned othes, perjuries, and degrees of marriage forbidden in the word, his crueltie against the innocent denozced.

We abhorre his deuilish Masse, his blasphemous Priesthood, his prophane sacrifice for the sinnes of the dead and the quicke, his canonization of men and women saints, calling vpon Angels or Saints departed, worshipping of Imagerie, Reliques, Crosse, dedicating of Churches, altars, dayes, bowes to creatures,

his

his Purgatory, prayer for the dead, praying or speaking in a strange language, his processions, and blasphemous Letanie, his multitude of aduocates, or mediators, with his manifold orders, and auricular confession, his desperate and vncertayne repentance, his generall and doubting faith, his satisfactions of men for their sinnes, his iustification by workes, his Opus operatum, workes of supererogation, merites, pardons, peregrinations, and Stations.

We detest his prophane holie-water, Baptizing of Belles, coniuring of spirits, crossing, faining, annointing, coniuring, his hallowing of Gods good creatures, with the superstitious opinion ioynd therewith, his worldly Monarchie, and wicked Hierarchie, his three solemned bowes, with all his shauelings of sundry sorts, his erronious and bloudie decrees made at Trent, with all the subscribers and approouers of that cruell and bloudie band, coniured against the Church of G D D. And finally we detest all his wayne Allegories, Rites, Signes, and traditions brought in the Church, without, or against the worde of G D D, and doctrine of this reformed Church.

To the which we ioyne our selues willingly

The tenth part is

ly in doctrine, faith, Religion, discipline, and vse of the holy Sacramentes, as liuely members of the same with Christ our heade, promising and swearing by the greate name of our Lord, that wee shall continue in the obedience of the doctrine and discipline of this Church, and shall defend the same, according to our vocation, and power, all the dayes of our liues, vnder the paines contained in the lawe, and danger both of bodie and soule, in the day of Gods fearefull iudgement.

And seeing that many are stirred vp by Satan and the Romane Antichrist, to promise, swear, subscribe, and for a time vse the holie Sacramentes in the Church deceitfully against their owne conscience, minding hereby first vnder the externall cloake of Religion to corrupt and subuert secretly Gods true Religion within the church, and afterwarde, when time may serue, to become open enemies and persecutours of the same, vnder vaine hope of the Popes dispensation, deuised against the worde of GOD, to his greater confusion, and their double condemnation in the day of the Lorde Iesus. Wee therefore willing to take away all suspicion of Hypocrisie, and of such double dealing with God and his Church, protest, and call the searcher of all heartes

heartes for witnesse ; that our mindes and heartes do fully agree with this our confession, promise, oath, and subscription, so that wee are not mooued for any worldly respect, but are perswaded onely in our consciences, through the knowledge and loue of Gods true Religion imprinted in our heartes, by the holie spirite, as wee shall aunswere to him in the day, when the secrets of all heartes shall be disclosed.

And because we perceiue, that the quietnes and stability of our Religion and Church doe depende vppon the safetie, and good behaviour of the Kinges Maiestie, as vppon a comfortable instrument of Gods mercie, graunted to this Countrey, for the maintaining of his Church, and ministracion of iustice among vs. Wee, protest and promise with our heartes, that wee shall defende his person, and authoritie, with our bodies and liues, in the defence of Christes Gospell, liberty of our countrey, administration of iustice, and punishment of iniquitie, against all enemies within this Realme, or without, as wee desire our G D D to bee a stronge and mercifull defender to vs in the day of our death, and comming of our Lorde Iesus Christe. To Whome with the father and the holy spirite, bee

The authoritie

all honour and glory eternally, Amen.

The names of all the subscribers contayned in the principall copie, written in parchinent, and kept in the handes of the Ministers.

The Kings Maiesties charge to all the commissioners and ministers within this Realme.

SEing that we and our household haue subscribed, and giuen this publike confession of our faith, to the good example of our subiects: Wee commaund and charge all commissioners and Ministers, to craue the same confession of their Parishioners, and to proceede against the refusers, according to our lawes and order of the Church, deliuering their names, and lawfull processe to the Ministers of our house, with al hast and diligence, vnder the paine of xl. pounds to be taken from their stipends; that we with the aduise of our councell, may take order with such proud contemners of God and our lawes: subscribed with our hand. At *Holy-rood house*, the xi. day of *March*, 1580. The 14. yeare of our raigne.

I Thought good to ad for the better cōfirmation of this confession, the iudgement

of

of the ancient & godly fathers, concerning the authoritie of the holy Scriptures, vpon the which onely they grounded their faith and Religion, and by the same onely confuted & condemned all contrary doctrine and religion in their time, as their writings do testifie to vs. And next I lay downe the open and shamelesse blasphemies of the late Papists spued out, and written in contempt of the holyc Scriptures, and praise of mens traditions aboue the worde of God, the which traditions they reuerence equally with the Scriptures as it shall appeare by their owne wordes.

The Godly Fathers.

Irenæus, lib. 3. cap. 8.

The Apostles haue putte in wytyng the thinges, that were to be the foundation and pillar of our faith.

Idem, cap. 11. The pillar and ground-wooke of the Church, is the Gospell, and the spirite of life.

Originis, lib. 1. cap. 17. in Epist. ad Rom. Out of the Scriptures onely our interpretations should be taken.

Idem in prim. Hieremix. Our iudgements

The authoritie

mentes and expositions haue no credite without the testimonie of the Scriptures.

Idem Homel. 25. in Math. For confirmation of all those wordes wee speake in our teaching, wee shoulde first alleadge the iudgement of the Scripture, as a confirmation of that thing wee declare vnto you.

Cyprianus de baptismo Christi. Out of y^e Scriptures must come all rule of teaching.

Basilus epist. 8. The Scripture is a perfect rule and line, and admitteth no addition.

Idem ibidem. Let vs stand to the iudgement of the Scripture inspired by God, and let the sentence of trueth bee giuen to them, whose doctrine is agreeable to the Heauenlie Oracles.

Cyrillus in Iohan. lib. 12. All thinges that our Lord did, are not written, but the Apostles wrote the thinges they iudged to be sufficient for our manners and doctrine.

Basilus de vera fide. It is pride, to reiect any thing the Apostles haue written, or to ad any thinge to their writings, and bringe in thinges not written.

Theophilus, epist. 9. cap. vlt. They that offer any thinge except the doctrine of the Apostles, they bring in flanders, heresies, and dissensions.

Ambrosius.

Ambrosius. We iustly damne all newe things which Christ did not teach, because Christ is the way to the faithfull.

Idem, primo officiorum. Things that we finde not in the Scriptures, we may vse as we please.

Hieronimus, Psal. 86. Take heede what they say that were, and not that are now: for whatsoeuer thing is spoken without the doctrine of the Apostles, let it be put away, and haue no authoritie.

Idem in Aggaum. The word is Gods sword, wherewith all these things are cut off, which without the testimonie and authoritie of the Scriptures, men of their owne head do inuent and faime; as traditions of the Apostles.

Chrisostomus, opere imperfecto. Hom. 49. In no way can the true Church of Christ be knowne, but by the Scriptures only.

Idem, in Sancto & adorando Spirito. If any thing be intruded without the Gospell, vnder the title of the Spirit, let vs not beleue it.

Idem, opere imperfecto, Hom. 47. We should in no case giue credite to the Church, except they speake and do the things that are consonant to the Scriptures.

Augustinus de unitate Ecclesie, cap. 2.
The scripture dooth shew Christ in the church.

Idem in Iohan, tract. 86. When the Lorde
hath not reueiled these things, which of vs can
say; these, or these things are: and if any man
will affirme this or that to be, howe dooth he
proue it?

Idem, de Pastoribus, cap. 14. I inquire at y
hoice of the Pastour, to reade me it out of the
Prophet, read it out of the Psalme, recite it out
of the Law, recite it out of the Gospell, recite
it out of the Apostle.

Idem, lib. 2. cap. 85. cōtra literas Petriani.
Whether we are Schismatikes, or yet, nei-
ther I, nor thou shall be Iudge, but let Christ
be demaunded, that hee may shewe his owne
Church.

Tertullianus de præscriptione contra hæ-
reticos.

The Heretikes denie, that Christ and the A-
postles reueiled all things to all, but something
openly, something secretly.

Athanasius, orat. 2. contra hæreticos, both
testifie, that the Arrians gloried in reuelations,
and in the spirit without the word.

Augustinus, de natura & gratia, cap. 11. I am
bound to giue consent onely to the canonically
Scriptures without any excuse.

Epiphanius; lib. 1. Hæresi. 38. Affirmeth
that Caiari and Heretike sayde, that they recei-
ued their errors by traditions without the
Scriptures.

Irenæus lib. 3. cap. 2. The Heretikes when
they are rebuked by the Scriptures, they turne
to the accusation of the Scriptures, as if they
were corrupt, or had not authoritie; and that
they are spoken fundre wayes; and that the
truth cannot be found by them, if we want the
traditions.

1. Leo, Epist. 83. ad Palest. We are armed
with the name of the Church, and therewith
fight against the Church.

Cyprianus, de simplicitate Prælatorum.
The deuill hath found a new receipt, that un-
der the title of Christiā people, he may deceiue
them that are not warie and heedfull.

Augustinus de sermone Domini in monte.
The Sheepe should not cast away her skinn,
because Wolves and Goats sometimes hyde
themselves under it.

Papists acknowledge here your owne words a-
gainst the Scriptures, agreeable to the olde here-
ticks your fathers.

Blasphemies against the

THis was the doctrine of the Fathers, and faith of the Church, for the space of five hundred yeares, after the ascension of Christ. The which doctrine and faith, did piece by piece decay, as the Romane Antichrist did growe to his high estimation, where through the true handling of the Scriptures was altogether neglected, and his traditions placed in their roome, and so the Pope with his creatures were placed above the Scriptures, to make Scriptures lawfull, or vnlawfull, and to be the only iudge of all interpretations, and their sentence to be without all error, and so all men bound to it, without any contradictions, as the histories of the Church do plainly declare, but chiefly the bloud of the Saints of God shed for the defence of this doctrine of the fathers against their errors.

Wherefore I desire thee gentle Reader, to marke these blasphemies following, which the slaues of that pestilent seate haue spued out against the Scriptures of God, the fathers iudgement, and the confession of the primitiue Church.

The

The second head, concerning the blasphemies of the Papists, against the Word of God.

Cusanus Cardinal. Epist. 2, ad Bohemos.

The Scriptures must follow the Church, and not the Church the Scriptures.

Idem Ibidem. I say, the precepts of Christ are of no strength, except the Church admit them for such.

Hosius Cardinalis, de expresso Dei verbo. It is vaine labour that is spent vpon the Scriptures, we will rather waite for Gods sentence out of heauen.

Idem Ibidem. What the Church doth teache, that is the expresse word of God, what is taught against the mind and consent of it, is the expresse word of the diuell.

Idem Ibidem. If a man haue the interpretation of the Church of Rome, albeit he seeth not how it agreeth, or disagreeeth with the text, this man hath the expresse word of God.

Eckius multis in locis. The Scripture is the blacke Gospel, and diuinitie of incke.

Heruæus de potestate Papæ. The Pope is the whole Church in power.

Veractus. The determination of the Church is called the Gospel.

Blasphemies against the

Piggius de Cœlesti Hierarchia. The Church hath power to giue to some scriptures a canonicall authoritie, which they neuer haue of them-selues, nor yet of their Authors.

Idem, Ibidem. The Scriptures are like a nose of waxe, which maye bee turned in what shape and forme thou please to forme and diuine it.

Idem, Ibidem. The Apostles wrote some things, not that these writings should be superiours to our faith, but rather that our faith should be superiour to them.

NOW let all men iudge, what spirit moued these godles writers, to blaspheme the Scriptures of God so shamefullye. But some will saye, that they were priuate men, and not the Pope nor his counsell. I answer: they were gladly heard, authorized, and wel rewarded by the Pope, and his corrupted synagoge. And *John Hus, Hiero. de Praga*, with sundrye others of our brethren cruelly were persecuted with fire and sword, for speaking against their blasphemies.

It is true, the late Councell of *Trent*, would appeare to iudge more reuerentiye of the scriptures, when they hid their venome vnder some faire and generall termes, but which

which of them was offended when they heard the Bishop of *Poitiers* in his exhortation call the Scriptures, *a voide and dum law*, &c. And likewise, who accused the prophane Priest of *Latarane*, which in all their presence, called the Scriptures *Dead Luke*, &c.

Adrianus writing in the defence of that prophane Councell, dooth plainly testific that they in their minds did throughlye agree with these blasphemies, but yet dur not speake so plainly against the Scripture least they should haue prouoked the common people against them.

And therefore to bleare the eyes of people for a time, they ioyne the Scripture and their vnwritten traditions together in their decrees.

But in the meane time, they arme send out certaine vile slaues, and go runnagates, to speake and write against written word, who doe call it *a dead I. obscure, uncertaine, insufficient, the occasio, heresies, written without the commander Christ, and unprofitable to the people*, labo heereby to bring the consciences off from the worde of life, to their deuilliditions.

no *Blasphemies against the*

Let all men therefore that loue the truth
of God, flee farre from this deceitfull and
deniſh company, which God in his wrath
hath raised vp to blinde this vnthankfull
ge, and to try our faith and patience, vnto
the time of our full victory, through Iesus
Chriſt our Lord. To whome with the
Father, and the holy ſpirit, be all
honour, praife, and Maie-
ſtie, for euer and euer.

So be it.

FINIS.



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